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SPIRIT COMMUNICATIONS.

MRS. J. M. F., MEDIUM.

April 20th, M. S. 36.

DOCTOR JOSEPH PRIESTLY.

(Northumberland, Pa.) Good Morning:—I have been studying for some such an outlay and so much time used in accom-plishing the purpose; and I find that there are many workers, each one striving in their way to do an all important work, and that is to heal the sick and make them strong and vigorous in health, so that their labors in life may be not only useful, but enjoyed by the individuals who are performing the labor. To me, it seems an all important subject to have the human family once placed on a plane of perfect health, and particularly when I look through the abodes of men today. I find that there is something in each household to cause care and anxiety in regard to the physical condition of some member of the family. How long this thing will continue, will depend upon individuals themselves. If they wish to hold on to old ideas and clothe themselves with a form that is old and wearied, it may exist through an eternity. But, if men and women are willing to throw aside their old education in regard to the medical practice and go out independent and free, each one claiming to be able to heal them-selves and to aid in healing others, the day is not far distant when there is not a man's countenance that will bear evidence of physical suffering. But as I contend that progress is one of the great influences of the future, judging from the speed in the past, you may anticipate wonderful results in that direction in a short time. It has not been many years since men and women held themselves so closely to their physicians that they thought they could not breathe, or exist, outside of their advice; and they feared to have fresh air and pure water to drink. They seemed to be afraid of all the elements that surrounded them and were continually making conditions for themselves to suffer and to create misery for their friends around them. Men have progressed in the last twenty-five years to such a standard, that they know that fresh air is a necessity, and that they must have pure water to drink, or they must expect to suffer seriously from having impure water to sustain their systems, or to break them down would be a better word. You are now coming into that period of change, and I claim that the medical faculty must turn their attention in the direction of assisting men and women to gain their balance through their own knowledge. It is not necessary for them to hold on to any particular form, rule or regulation, but adapt themselves to the conditions that surround them, and also to the conditions of men and women as they

studied and fitted myself for a life's purpose, is simply the truth, and while in my physical form, although studious and desirous of doing a great deal of good, I never fully understood the importance of physical life, or its uses. But, to-day, I return to you to aid all I can in trying to turn the minds of individuals to this one important fact; and you must understand that the air is filled with a vapor that seems to poison almost every individual who inhales it, and you are left to the mercies of conditions, which, if you would struggle with yourselves and try to make conditions, you could lay the way to at least remove them, and have no necessity for the conditions that exist around you. We will take this city for instance; the air in it is so poisonous that you scarcely see an individual but what is complaining of something, although they may have well formed physical structures-may have vim and vigor enough to move them through; yet there is an ache or a pain-a feeling of distress somewhere. Now this is not necessary. It is only the condition of the atmosphere that surrounds you, and makes you not only oppressed in physical life, but makes conditions for you to commit many errors in your moral and spiritual lives. Look well to this subject-study it long and faithfully-because I mean to come to you often and aid you, if you are willing to receive my assistance. I do not wish to dictate or control individuals outside of their highest judgment, but when individuals have not opportunities to acquire knowledge, I feel that it is my duty to give it, if I possess it; but if I do not give it, I am holding that from individuals

which would be of great use, and making a con-

dition for a state of selfishness which will

redound to my own misery in the future. I

lived in the town of Northumberland when in the

physical form, and my friends called me Doctor

Joseph Priestly. I am here, not only to give ut-

terance to thought and entertain you for a few

moments, but to aid humanity up the scale of life,

so that they may forget that the conditions that

now exist around them ever existed—that their

happiness may become so complete that they will

torget that there ever were ills in the past. I will

be with you many times in the future, trying to

give you knowledge sufficient to overcome the

are needed; that is, as we would have them. I

do not claim to be any thing beyond ordi-

nary, that is, so far as an individual. That I

LILLY FOSSBROOK. (Savannah, Georgia).

evils that surround you.

while, because I see there are lots of mediums, power that moves and controls all things, for a and they are all anxious to do some good, and few months, consigns to her the full developprogress. I think it just as nice a place to come | ment of an immortal being. From the period of to, as anybody can get. But you don't have any schools here, do you? [Oh, yes, this is a perfect school all the time.] Why, you don't have them like we have them? [No.] My teacher said I it originates through the conditions that you have corruption, misery and distress, it originates through the conditions that you should come in here and get strength enough to have made for her to create yourselves. This go home. Ques. Who is your teacher? Ans. She no individual of intelligence—no individual of calls herself Elizabeth Channing. I did not use power—will dare to refute. Now, I do not wish to know her till I came here. Ques. How long to see women desire to claim superiority over time a way to alleviate human suffering without have you been in spirit life. Ans. Five or six men, but I claim her to be their equal in power of thought and so much time used in accom-What was your name? Ans. Lilly Fossbrook, and I came from Savannah, Georgia. I am about eleven years old now. I was not very big when I first came. [Well, you will get strength here, and get a knowledge of going round, so that you can get home.] I am real glad of it.

STEPHEN HAMILTON. (Boston, Mass.)

Good Morning:-You will excuse me, I have a kind of pain, but it will soon pass away. I understand enough of this subject to know what I am doing. I used to be a Spiritualist, while I was in my own physical form, so that this thing is not really anything new to me, except the experiences I am having. I had the knowledge, and I felt strongly impressed to come here this morning, for it seems there is a gloomy condition of the atmosphere, that makes individuals feel as though everything was not right-as if some cloud was overshadowing the pathway of truth; and men's spirits get tried and broken with the many obstacles they encounter. Yet, let me say to each worker, that all the gloom of the present is only clearing the atmosphere of all the poison that exists around, and making that condition which each human breast so strongly desires to be brought into. Now I never was one that interfered very much with any one's affairs, nor ever tried o create a disturbance among men, for I felt that if each one did the best they could, it was not for me to tell them to do better—it was not for me to find fault with individuals, who were so organized that they could not resist temptation, or what the world called doing wrong. And I have not changed a great deal since entering spirit life. I retain all that old feeling of sympathy for all individuals who are brought into contact with misery. But, my experiences are such, that I feel that all the trials that come to men and women, are only lessons of great importance to them, for it makes them understand the experiences of others, and brings them a perfect knowledge of what human life is. And I, since I have been allowed to return and control organizations, find that I am still studying human nature faithfully, and from each one whom I come in contact with, I learn something new. I have varied experiences and am astonished at the variety I see. Life's unfoldment is a gem of such great beauty, that men have never thought to look and try to understand. Yet within the human breast, there always is a desire to know more; and through this one force, the knowledge that men possess has come to them. I am one who wishes to be recognized. I do not mean to state any particulars about my own family, for I think the paper will be read, and the communication be recognized without anything of that kind. And I also come, that my wife may have an opportunity to come and give a communication to her friends-she feeling anxious, yet not having strength enough without I came first and tried my powers upon the medium. Through our lives we were constantly together-enjoyed one another's society and were satisfied to go into spirit life, expecting to be united in the great mission that would naturally gravitate to us. And we find that we have not been disappointed in that expectation. We are working together; and I wish to say, if this should happen to fall into the hands of my children, that they must learn some things over. They have not done exactly as they would wish to be done by, in every particular, and there are some things, it seems to me, that they will regret some time or other. But I want them to remember, that all the errors that they committed after my departure, I forgive them, if they truly understand what they have done and desire to do better. My name was Stephen Hamilton, of Boston, Massachusetts.

LOUSIA BALDWIN. (Yorktown, Va.)

Truly, this is a strange experience for me, to come and take hold of some one else, expecting to give forth an intelligent communication, when I sometimes doubted myself, while controlling my own organization; and if I do not reach to your highest standard of perfection you will certainly excuse me, when I say that I am using some one else's property to get at my own ideas. The subject that I wish to bring to your attention is one that holds more in it than all the subjects that men can gather together and place before the world. It is woman-what her position is, and what it must be to make the destiny of mankind

duce. Also the power of sympathy, love and protection is greater in woman than any other force. Let me ask you now, while you sit here and listen to my voice, whether there has ever been a woman, to your knowledge, who has had perfect liberty to create, or mould a human being according to her highest intelligence or power of thought? There has always been restraint-labor-and sometimes tyranny, placed upon her while doing one of the most important works of woman's life. Yet men sit down and smile, and sometimes turn up their lips with scorn to think that woman would dare to step out of the beaten track and claim for herself liberty or independence of thought. Where is that liberty or justice? where is that love of truth? when every force is directed to bend or control individuals who are making the nation what it is? You must look for noble men only through making conditions for women to produce such beautiful results. Now, as things exist as they are, and you are only the effects of conditions or forces that existed before you, I do not, as an intelligent being, condemn you for the conditions that exist. But I ask you to throw aside all the unfavorable influences that are brought to bear upon you, and ask your own souls whether you would like to take the place of a woman, and that means I will be fitted to do some very useful be subjected to the indignities that she must en- work. Because I have been kept for years withdure? Men smile because she is a woman-the out being very useful. I feel very anxious, now, mother of nations—the producer of all that is to begin to do something to aid the human famgood—the producer of all that is evil, through lily in some way. Some people might say that it forces which she is unable to control. This is was selfishness that brought me back—that I exwly I am here—to try, in my feeble way, to get pected to improve my own condition—but I you to think and act with a force that has never | would not have thrown my influence upon the been witnessed in the world's history before; for | medium, if I did not expect, in some way, to help it is only through woman that man can be redeemed. It is only through a correct principle that perfection can be produced; and I am here get strength sufficient not to be necessitated to to throw my voice, through another, in the direction of progress—in the direction of justice, for that is progress. I am glad-glad to see noble women present here willing to listen to whatever truth may come; and I feel that each one, in their soul, acknowledges my right to be heard, my right to plead. Women must walk out and tovercome them in all cases. But I am here, and take their places in the world as individuals—not expect in some way to gain knowledge to instruct as the seris of men-not as toys or things to be looked upon when it is agreeable and tossed aside. in an idle moment when there seems to be no use | short time before they left the physical form. I for them or pleasure in their existence. Great think I have gained considerable knowledge God! how long must this thing exist? If I could | while sitting here. My name was Ruchael Sheem. change things, or make a different condition, I I lived near Altoona, Pawould do it in the twinkle of an eye; but as I am subjected to conditions and forces, I can only add my mite to the forces acting to bring about that which must come, for you to see that condition that has been prophesid to you day after day and hour after hour. And, when one peril rises before you, you may conclude that perhaps you will be crushed and disappear. Friends, do not fear. There is a force that is working, and each difficulty is a necessity to produce the conditions that must come. Louisa Baldwin, of Yorktown, Virginia. Sometimes we get bewildered and out of our latitude; but we do not mean to give a wrong | crucible, to see whether they contain a particle of location. That, at the present time, seems to be the condition; but we are getting knowledge that will overcome all that difficulty.

DICK LEWIS.

(Little Rock, Ark.)

How do you do? Don't you think it is a kind of a damp day, or something or other. I used to have rheumatism, and I kind of feel it now, but I guess it will get all over, for they say they are not going to have people sick any more. I tell you I am going to hunt about until I do find out how they are going to make people well. I am also going to tell them that, if they work their cards right, they can come back and talk to their friends, and they can do as they please, that is, reasonably. I don't know whether you like it or not, but I am a materialist, and people don't like to have such people to get into their meetings, but here I am. I thought that when a person died, that he was nothing more than a horse, and I find that a horse is more than I thought it was. I find that I have a spirit, and that spirit lives, and I am not anywhere on materialism. I suppose you would like to know something about the life I live now, or something of my experience: because I did not believe in any hereafter. I that was all of it. I tell you I had a pretty wideawake time after I left, because so many people came around and told me I was not dead yet, These spirits took particular delight in telling me, perfect. I am not here to condemn the laws of a around until I got in here. I did not think I perfect the government of men-which will place government that has been moved by a force which it was unable to control; but I am here to speak loud and long in favor of woman—in favor of her strong, and I am not a materialist any more. I conditions to be the best that nature intended legitimate rights. Does she not bear upon her want to tell materialists to investigate more, and them to be. To day men and women of mind face evidence of a power to plan some of the most | they need not go to mediums to find that out. | and capacity are held back by the restraints of I thought I would like to come in here a little important questions of man's destiny? The Some people have got such a horror of mediums. society, or the want of material to use their

I tell you it is enough to make some people afraid. They are afraid that people will come back and tell them something they don't want to hear. I always tried to do right. I don't say I always did, but I did the best I could, and I guess my communication is not of any account whatever, but all the same, I give it. [Yes it is of great account, because you have given an experience that all materialists will have to go through.] Well, if it will do them any good I am glad I came. It is awful to be surrounded by hundreds of spirits, who say, "You have not died," whether you will have them do so or not. I had no argument to defend myself with. But I want people to be ready to understand something about a future state of existence. I will bid you good-bye, and I am ever so much obliged to you ladies, for I think if you had not been here, I could not have come. My name is Dick Lewis. [Whereabouts did you live?] Little Rock, Arkansas.

RACHARL SHEEM. (Altoona, Penna.)

Good Morning:-You will excuse me if I am not very strong. I was sick a long time. I had nothing to do but sit and think of dying, and I got a great many ideas while waiting for the messenger to call me from the other shore. I find I made a great many mistakes in regard to some things. In the first place, I thought as quick as I was free from my body that I could, perhaps, do just as I pleased; but I found, after that change came, that I was subjected to certain experiences or conditions so much like my material existence, that I felt disheartenment and discouraged at first. But, after a while, I began to find out a way her, for what I am doing; for I can discover no way to make any better conditions for spirits to cause the medium so much suffering. I think I will be doing a great work, not only for the lady I am using, but every other medium that is subjected to the control of spirits. They do not willingly cause suffering, but it is the result of existing conditions, and they have not learned how to others to protect mediums, as much as possible, in regard to taking on the conditions of spirits a

JOHN YARM.

(Dartmouth, England,)

Clothed once more in the garb of mortality, I stand before you, hoping in some way to add strength to the forces that are working for the elevation of humanity; and we ask you, as individnals, to keep up your conrage, and not allow yourselves to become despondent, or you aid in destroying your own usefulness. The time has come when each individual must be tried in the true spirituality; and when we say we have gained the power over the elements that seem so destructive, we feel that we have gained a wonderful victory. Silent and alone men sometimes sit and reflect. They feel that the power of superstition and ignorance is a power that cannot be overthrown by intelligence and truth. But out of that reflection will come a beam of light, and that light will be the presence of immortal spirits, carrying news of great joy to men-news that will cheer the lonely prisoner in his cellnews that will cheer the pauper that has no home-news that will reach into the abodes of wealth and luxury, saying that justice shall be done. When I weigh the minds of men, I find there much that is good and true; but I also find remnants of old superstition-remnants that seem to make conditions around them that oftimes create misery too great for expression. Now, I think, the time has come for reasoning individuals to ask themselves what is to be gamed from the position they have taken? What is to be gained by endeavoring to destroy earnest workers for the truth? Nothing to them but their own desolation-nothing to them but the scorn of all honorable men-this is the condition that I see. You are to have some wonderful experiences, and in those experiences you will be wrought upon in a manner which will seem to be beyond thought when a body was laid in the tomb, that human forbearance. Yet let me say that after a violent storm-after the heavens seem to have been rent, and all nature unplaced, there is a condition so long sought by men-there is a condition that makes men willing to reason—willing to "You are not dead yet." Now I have worked make an effort to understand a system that will conditions to be the best that nature intended

powers upon, as seems to them best. But the shadows are passing over, and you are coming nearer and nearer to the hour that will bring peace and happiness to the human family. Looking from an etherial standpoint, it does not look as if it could ever be accomplished. Look at the different nations—each one studying how to destroy the other—each one striving or making an effort to gain power—and each one resorting to almost any means to gain that which belongs to another. These things are evidence that there that humanity may attain a condition to make itself perfect. John Yarm, Dartsmouth, Eng.

ELIZABETH BROWNING.

Gradually the work goes on. You bring to the foundation, each day, some living truth, and men although sordid and viewing things from a false standpoint, begin to know that the time has come when all knowledge shall become universal, when no one shall be held back from acquiring what their souls so strongly desire. Not that each human being shall become a perfect temple of knowledge, but that each one will gravitate in the direction which will give them the most that life can give. I have often wondered why it was that earth's most favored children always drank deep of the bitter cup-why it was that so many noble souls were made to feel sorrow at every step they took. But I have ceased questioning, knowing that the forces that surround us are working out life's destiny for man. How beautiful the world is! How lovely the birds sing! How grand and sublime nature, in itself, is! The only thing that seems to taste of misery's deepest dregs is nature's highest, grandest work-man. This is not always to exist, yet we must all regret the sorrows that are past; yet we need not close our eves to the beauty of the future, or allow our lives to become entirely clouded, even if we have sorrows. Sympathy and love will bind human hearts together, and make us appreciate the gift called life. To me, there is nothing but what is pure and good. The conditions that prevail produce the inharmony and discord that exist. I cannot use the instrument to-day as I would wish. There is a band that is working in the distance, intelligent men and women who have passed on striving to make conditions that difficulties may | to the higher spheres of spirit life, are returning be overcome and the way be made clear. We work as we can, doing the best that the hour will work as we can, doing the best that the hour will Brotherly Love, but all over the face of the planet allow; and I will say to you that I return with Earth. And we would say this to the good brothhappiness to acknowledge myself, as Elizabeth er. Though circumstances may surround him

JACK HORN. (Montreal, Canada).

How do you do? I just come in here a little bit. I ain't so big as this. I do not know what I daily; grown into a great sun, around which are will do if I keep on this way, because I aint more revolving other lights, and that star will guide than five years old, I guess, but here I am a great and illuminate his way. That will be sometimes big person. I just come here to say I don't know much, because I aint had any chance; but when I get big I will tell you everything I know. But I got a kind of fever, I guess, what made me all sick, and I got what they call dead. But now I aint dead, and they call me Jack Horn. I come about him. These words we send him. I am a from Montreal, Canada,

ELIZA BUCKMAN. (Paterson, New Jersey).

I come in here for a few moments, expecting in some way or other to benefit my spiritual existence. Not that I am unhappy, or in any way discontented; but as I naturally desire to obtain I approach her the question: "What will my the highest degree of happiness to be obtained, children say?" and I have at times been so rediscontented; but as I naturally desire to obtain I felt willing to make an effort to move in that direction. Now, some people think that if spirits return and control a medium, that it is conferring a great favor on the persons who are listening: but for my part, I consider it as much a favor to myself as to any one else, that I should come and give a communication. For my experience has been, in watching others come and take hold of mediums, that when the spirit leaves its hold of the medium and takes on its own spiritual condition, it grows lighter and seems to possess power to do things that it never possessed before; and looking on and seeing the wonderful changes made in so many different individuals, I am here to-day to benefit myself. For if I grow as bright and beautiful as some of them do, by controlling a medium, I may feel satisfied with the experiences I am having. It is agreeable for me to be here, because I feel I am among friends—people who are only desirous to learn the truth and who seek every opportunity to learn everything they can about this beautiful principle of mind controlling mind-something I did not know anything about while living in my own habitation. But I am here to-day, and I think before I go away I will know something about it; for I am

AN UNKNOWN SPIRIT.

having a wonderful experience. I do not wonder

that spirits seem to be improved in every partic-

ular after controlling a medium. I am not what

the world would call a religionist, neither am I

inclined to very great liberalism. I am neither

attracted to the one or the other, willing to do my

duty without any very great expectations-al-

ways willing to make myself as happy as possible.

You may say Eliza Buckman, of Paterson, New

Jersey, has called to-day.

I cannot say that the way is entirely clear to me. It seems dark, and I do not comprehend where I am going or what I am doing; yet I know that I am talking, and that some one must be listam not dead; or at least that there is something more left of me than the mortal form that once moved and acted as the human being. I see it is dark, but here I am, taking this step almost un-conscious to myself. I hear my voice—know that I can move and think, something like I once did. It is a wonderful realization after dwelling a long time in seeming darkness, without any knowledge of existence whatever, to once more hear my voice—once more to know that expression of thought is flowing through lips that once perhaps were dead. I am not lost! not lost! but live, live, LIVE. How wonderful this power called human life! It gives us something to think of hour by hour. The radiance of heaven seems to descend and asks me where I have been. Not asleep unconscious-not asleep in any quiet-but resting in that state of darkness created by ignorance and superstition. I have arisen, and the light is shining, and my spirit is immortal—gaining strength to ascend the ladder to heights beyond human anticipation. Human nature is the power moble is this one force that always moves to lift | Yours fraternally.

up the downtrodden, and to make life bright and beautiful! I cannot and will not destroy this grand delusion. I hope to hold it forevermore. Up in the heavens the angels are descending and | their faces bear a strong resemblance to my friends gone before me. Nature—nature—so full of mystery holds this grand joy for me, when deep in my soul I felt that all was lost. Descending from the heavens are angels bearing a semblance to my friends gone before. Nature! nature! thou God. Thou solvest the problems of the are forces at work, working faithfully to bring past. Thou givest us the joys that our souls so things to a crisis—faithfully, to make changes strongly crave, but are so unable to obtain through any other source but this. [Who is the friend? Before the answer could be given, the Indian guide of the medium, Rushing Water, said, "Me come to tell, he was an old brave that was bad. He not give any name.]

SPIRIT COMMUNICATIONS.

MRS. D., MEDIUM.

April 21st, M. S. 36.

[The following communications were given at the office of MIND AND MATTER during the absence of the writer in New York, where he had gone to circumvent the enemy in one of their habitually pursued acts of meanness and detestable crookedness.—Ed.]

WHITE EAGLE.

As the friend of the good bother who is laboring so ardently in the great cause of all causes, I am here to sympathise with him; here to console him; here "to bring glad tidings of great joy"—not only a joy in present emergencies, but a joy that will grow and glow in the future. While history is teeming, or rather its pages are, with the names of those who have suffered in the past, those pages will testify to the sacrifices that men and women are making in their struggle to per-petuate a knowledge of truths that must and will live through all the coming ages. Those truths have always been in existence, but they have been wrapped in swaddling clothes. But now inand controlling mediums, not only in this City of that may almost cause him to pause and falter, yet he will never be permitted to fall. It is well sometimes to pause in order to see more clearly through the thick mists that loom up at times, but through those mists a star will ever shine directly before him. That star has grown brighter and illuminate his way. That will be sometimes brighter and sometimes less bright, but it will always be there. The mind of a Voltaire shall be with him—the logic of a Paine shall be with him the power of Socrates and Aristotle shall be with him, and other powers will be with and friend of humanity and the spirit control of this friend of the good brother. I am known to my

Indian friends as White Eagle.
One word more. I find more difficulty in controlling this medium than in all the other labors I have to perform. If I had never known her on the earth plane, I could control her better. But, ever there comes uppermost in her mind, when pelled that I too have stopped and echoed, "What will they say?" But the time has come when I can no longer submit to this repulsion. I must compel her to perform her labor-her mission she must fulfil. No one else can do it. Her children are all right. They too have a work to do, but they cannot perform the work of their mother, and she must do it. I must lead her—if blindly, I still must lead her. I speak this in her behalf as well as my own. Remember, I am a friend and a co-worker. A female spirit is with me. Permit her to say a few words. The time is passing, it is true, but it is as precious to us as to you.

LUCILLE WESTERN. While I rejoice in woman, I sorrow that in past ages she has been so entirely surrounded by prejudice and ignorance that she has scarcely been allowed to claim her thoughts as her own exclusive enjoyment. Men in past ages forget that the many such cases are caused by their spirit begreat creative power so formed every creature, especially the mind of all men and women, as to be free. Every man and every woman born in the earth life has a mind of their own to be developed and educated But now the light of justice is beginning to dawn and the great train of progress has been started out. Man has robbed woman of all her powers except one, and that is the power of loving. He may rob her of all she cause is, they may be mediums, and are not develholds dear, but of love's fruitage never. And today I come to mingle, for one moment, my thoughts with those of the friends here gathered. thoughts with those of the friends here gathered. If they were developed, they would lose that I bring with me, also, my co-worker, Lizzie B. feeling. Another class of spirits are those who Ford. She and I labored side by side in many avenues when on earth, and to-day we are laboring side by side as spirits. I am here to say to our good brother: Let the flag float-let its folds the same as when in the form. They know they be unfurled—the flag that means liberty, equality and justice to all. Let the pinions of truth soar abroad in the world, and we, a band who suffered perfect health; but cannot realize their position in its service while upon the earth, will stand by him. He will never fall. He may falter, but strong hands will be outstretched to him-strong ening somewhere, and that proves to me that I minds will inspire him as he aspires to maintain the right. And I, Lucille Western, for one, and Alcinda Wilhelm Slade, with our mutual friend that is being done for them, they become so here present, will form around him a union of all the power we possess.

[It is but justice to our medium friend, through whom those grand words of cheer have come to us from "beyond the river," to say that she is one of the grandest channels for spirit communication with mortals; but her extreme modesty makes her shrink from publicity being given to the fact that she possesses such rare mediumistic gifts. who wish it.—En.]

Ira Allis, Wellington, Ohio, writes: "I notice by my wrapper, that my subscription has nearly expired, this has been a very short year with me. Please find enclosed post-office money order for two dollars, (\$2.00) as a subscription for MIND AND MATTER for another year. Can't do without suffering. You are all aware that there have been; Page 195. James Gruet was beheaded in the year that awakens the spirit forces. How grand! how the paper so long as I have money to pay for it. and are at the present day, spirits who do not like 1550 by order of Calvin.

Spirit Obsession.

BY DR. J. BONNEY, THROUGH HIS MEDIUM DR. B. F. BROWN

Spirit obsession means a spirit, or spirits, affectng mortals in a manner that is detrimental and injurious to them. It calls forth a vast amount of various explanations. First, let me say, the spirit world has long been the teacher; that there is no these spirits that cause so much suffering and such thing as death. That is merely throwing off or giving and receiving—such as giving way for the higher or better. Now, admitting there is no such thing as Death; there is nothing but changes. You must certainly, at the present day, be aware that you are all, each and every one, a spirit; and when the spirit that is clothed with the form has no more use for that form, what becomes of the spirit? The spirit must go to what is called its spirit home. Suppose the spirit throws off the form before nature is ready, must not the spirit be compelled to take another form upon itself to finish the earth life, unless the spirit becomes educated how to progress? Otherwise, they must and are compelled to. Where must this form that they are living upon come from, if not from one that is still inhabited by another spirit.

Then somes the structle hot translation of the structure of sitting. But the structure of the structure of sitting. But the structure of the structure of sitting. Then comes the struggle between the two spirits; the one in the form and the one outside. Now, the question is, which must suffer, and in what manner? That depends upon the physical organization of the mortal. The two spirits contending, the form is neglected, and if the opposing spirit get possession of the form, it weakens the spirit that is within; then the mortal must suffer what they term physical, but which should be rightly termed, spiritual suffering. But what is the cause of the suffering? As there can be no effect without a first cause, must this not come from the spirits who are either throwing the earth conditions that they suffered with at the time of their separation, upon the mortal, or are they suffering from disobeying the laws of nature? There are institutions in the spirit world where these spirits are educated, and when they do return to their earth friends, they properly understand how to control, and do not effect the form that they inhabit at the time of communicating.

Now, there are another class of spirits who

effect mortals when coming in their element This class, of course, belong to the uneducated, and do not understand the laws governing spirit control. They operate on the wrong organs of the brain. They get possession of them and can get no further without assistance. The result is nsanity produced by the ignorance of the spirit; which is often termed by physicians in earth life as inflammation on the brain. Very true; but what produces inflammation? Of course all diseases of this nature are not produced by this; but about nine-tenths of them are and this should be looked deeper into than it is at the present day. Now, there are another class of influences that educate yourself while in the form, the more fitproduces insanity. It is produced in this manner. Many spirits enter the spirit world from the sufferings of that disease. Now, when one of these spirits approaches a mortal and comes with these earth conditions, they affect that mortal; and if they succeed in gaining full control, the mortal would seemingly pass through the same personatact with the mortal, and being eager to control, throw these earth conditions on them, and become frightened and then run away. What must the effect be? If proper assistance is not

at hand, the mortal suffers from what he cannot explain, unless he is clairvoyant and sees the spirit. If the proper spirit protector of that mortal are near, they prevent the mortal from suffering, and in many instances, nothing but a pain in the head is felt. In some cases it is necessary to catch the spirits and force them to control, and when they leave they are better, and the difficulty is removed by their controlling.

The way the spirit instructor prevents the mor-

tal from experiencing any difficulty, when the spirit is not forced to control, they take it upo i hemselves, and can easily throw it off. In many instances, whether it be through a medium or not, it should always be properly attended to, as it would often keep your insane asylums empty. Now there are many mortals who always think life a burden, and are always suffering, feeling depressed and despondent, never happy, and do not know why, cannot explain it, only that there seems to be no happiness for them. A great coming dwarfed at a very early age, and they suffer until such assistance is rendered them to assist their spirit to its natural and proper growth, and then happiness flows to them. Another cause for this, is, that a spirit continually trying to gain control of them and succeeding, only far enough to draw from them their vitality, and keep them in a devitalized condition. Still another oped, and are acted upon by spirit influence to the extent of causing this depressing feeling, whereas, do not know that they have left the old body, they live right in their old earth homes, wondering why they are not recognized, and looked after special aims of its organization. passed to sleep and passed through great physical suffering, and awoke and found themselves in as long as they remain about the old home. In that condition they are afflicting mortals. Then the mortals in most cases grieve to such an extent as to affect the spirit which has taken its departure, and by the spirit sensing the grieving closely attached to the mortals, that because of the two grieving, they both suffer from unhappiness. O, ye mortals, think not that you are alone, and give vent to your grief. You cause the poor spirit which has taken its flight to feel sad and louely, Sunday afternoon, April 15, at 39 East Newton when you could give them many hours of peace street, at 3 o'clock. Those interested in Spiritism and happiness by recognizing—acknowledging their presence. You certainly would not cause your dearly loved spirit friend while in the form, any unhappiness, and why should you after they have gone to meet their loved ones who have We will be pleased to give her address to those gone before. And as life to you all in the form is of short duration, I would freely advise you to prepare yourselves by learning more of the fu-ture, and being fitted for your spirit home, It would save you many hours of unhappiness, and bring to you relief and joy.

There are another class of spirits who effect mortals in a manner that causes a great deal of to see others control organisms, and give to the

world the truth of the great light. They affect mortals by their strong power over them, and even prevent them from following their development. How many poor mortals there are at the present day who have been prevented from giving the spirit a chance to pour forth the light. How many of the public mediums have been forced by this class of influences, to desist from their work, and either fill a drunkard's grave or something worse. It is prevention of the wonderful manifestations occurring, and often when they do see them about to occur, they step in and actually force the medium to act in a manner that would lead one to think it was fraudulent. You might ask why is this allowed? In most cases of this kind they ascertain when it is to occur, and under the false pretence of assisting, they get in and do the dirty work; of course there are exceptions, and this is often the reason why many manifestations do not occur at the appointed time. This class interfere, and a struggle goes on between the two contend. ing forces; and as the leading controls are detry, try again, and give the good spirits the chance, and you will receive. I have often seen this occur, and if you were possessed of good clairvoyant sight, you could see it as well as I. This class of spirits are fast going to the rear, and the good are coming with double force or power in their place. But if one of them do succeed in gaining a hold now, they are more determined than ever not to give up,

most as bad as they. These are the Materialists who pass over at an old age, and finding themselves on the spirit side of life, are determined to hold on to their idea, and, like most people in the form that are at an old age, think they are too old to learn and become very annoying. And there is still another class in the spirit world who, when in the form, preached to many earnest listeners the orthodox idea, and made many people believe, when they left the earth plane of life, that they would meet their saviour who passed on for the good of mankind, but who fail to meet him after their entrance to this life. I would say to you mortals, that it is time, in this century of Earth life, that you began to study more about the laws govering nature, and to try and become more enlightened than to accept the creed of centuries ago, try to progress and develop out of this condition, and think there is a life awaiting you all beyond this sphere of earth life, and that you are not compelled to die to attain that spere. But when the spirit throws off the garb that it now wears, you step over to that sphere of life, and are met and greeted by your own dear loved ones who passed before, and the more you ted you will be for the higher sphere of spirit

There is another class of spirits who are al-

We have received the following circular from Boston, Mass., and cheerfully publish it, as we consider the phenomena of Spiritualism of the tion as when the spirit was taking its departure most vital importance in promulgating the truths from earth life. They coming, suddenly in con- of the after life, and are pleased to see a move inof the after life, and are pleased to see a move inaugurated for the defence of mediums who are demonstrating these truths through the phenomenal phases of mediumship. Should this movement prove successful, it will be followed here and elsewhere, by similar organizations.—ED.]

SPIRITISTIC PHENOMENA ASSOCIATION.

Copy of the basis on which the above Association was organized; also a statement of the special work which it proposes to accomplish through its organization.

1. Whereas, we, the members of this Association, are agreed that mediumship is essential to the establishment of a belief in Spiritism. And, 2. Whereas, we believe that what are called

physical manifestation" have had an immense influence in compelling skeptics and unbelievers to acknowledge the truth of the Spiritistic philosophy. And, 3. Whereas, we believe that the best means to

secure good mediumship, and its highest manifestations, are to help honest mediums in their noble and self-sacrificing work-to defend them when unjustly assailed—and to surround them, as far as possible, with those conditions which the spirit world demands, in order that it way the more perfectly accomplish its mission to man-

Now, therefore, we have agreed to organize an association to be called the "Spiritistic Phenomena Association," the special—but not exclusive object of which shall be the investigation and development of the physical phenomena of Spiritism, and the encouragement and protection of honest mediumship for such manifestations in every way within the power of this Association.

This Association recognizes the great importance to the cause of Spiritism as well as to Spiritualism, that all the various phases of mediumship should be cherished, sustained and protected, and will do so as far as may be consistent with the

That the members of this Association shall as soon as possible secure a public hall in which to hold their sessions, and where, before a large and promiscuous audience they hope to be able to demonstrate, through physical and other Spiritistic manifestations, the great truth that, "If a man lives he shall never die."

That any one who believes that the so-called 'dead" can and do communicate with the living, subscribes to the basis on which this Association is organized, and its by-laws, and pays one dollar entrance fee may become a member of this Asso-

ciation. Next meeting of this Association to be held are invited to attend.

Association Committee.

WILLIAMSTOWN, O., March 31, 1883.

Editor of Mind and Matter: DEAR SIR: - You stated in MIND AND MATTER of

March 24th, that if any information could be given in regard to James Gruet, claimed to be beheaded by Calvin, you would be obliged to any one for the information. You will find the account in Mosheim's Ecclesiastical History, book iv. cent xvi., Sec. 3., Part 11., Chap. 11., Sec. 39.,

B. D. EVANS, M. D. Yours truly.

[Continued from the Eighth Page:]

tion below. Cosmas believed that this whole inscription related to the same prince; but the history of Evergetes on the one hand and the phraseology of the inscriptions that we underline, proves clearly enough that the second part has no relation to the other. We quote: 'I have conquered the people of Gaza, Agama, Siguen, who have delivered to me half of their goods. I have crossed the Nile, and subdued the people of Ava, Tiano or Tziomo, Gambela and the neighboring tribes of Zingabene, Augabe, Tiama, Athagaos, Calaa and Semena, who dwelt beyond the Nile, in steep and snowy mountains. ** Afterwards I conquered the nations of Lazina, Zaa, and Gabala, inhabiting burning mountains in which are warm springs; Atalmo and Bega, and all the peoples of that region; the Tangaites, who reach unto the frontiers of Egypt; after which I thought to go by land from my kingdom to that of Egypt. I subdued on the way the peoples of Armina and Metina. * * I made war on the people of Sosea; and notwithstanding the height of their mountains, I obliged them to deliver to me their young people, their women, their virgins, and their goods. I conquered the Rausi, who lived in the interior, in the country of periumes, and the people of Solate, and I have ordered them to fortify the maritime coasts. * Many peoples also became my tributaries without resistance. Afterwards I sent land and sea forces by way of the Red Sea, and I subdued the Arabians and the Cirredocolpites, and forced their kings to pay me tribute, to assure the protection of the land and sea routes. And I have conquered all the nations which extend from the Leuce-Kome (the White Mountains) to the land of the Sabeans. Of all my predecessors, none before me have conquered all these peoples, I, for all this, render thanks to Mars, of whom I am born, and through whom I have conquered all the regions from the Orient to the country of perfumes. From the west to Ethiopia and the country of the Sasi. I have sat down at Adalis where I have offered a sacrifice to Jupiter, Neptune and Mers, and having brought together, in this place, all my armies, I have consecrated this throne to Mars, in the twenty-seventh year of my reign.

"It is acknowledge to day that this inscription concerns a king of Habesch (Abyssinia), later by five or six centuries than Evergetes. The obscurity which envelops the origin of the Abyssinian people, hardly permits an entire elucidation of this point of history; but the geographical part, insolluble as it has been for thirty years, kas become much less so, since the conquests of Mehemet Ali and the travels of Bruce, Cailliaud, Rochet d' Mericourt, d'Abbadie, etc., have left little to be discovered in the elevated regions which surround the Dembea."

After a more or less perfect identification of the conquered peoples referred to, as of Africa, M. Lejean comminues:

'The other names are less important, and alse more questionable. Those relating to Arabia, are the reproduction of Ptolemy. The history of Abyssinia adds little to what has been given. Lit speaks of a king Augabo, living in the heroic ages (perhaps bing of Ango, Angaba). It relates to the war of the elephant directed by king Abreha against the Arabs of Ieman, at an obscure date. This king might well be the here of the inscription; at least if he be not Acizema, cited as a powerful king in the Greek inscription of Axum. (See Salt for all these names). Respecting the name Gaza, we will remark that the national name of the Abyssinians is Agazyar, and that their language is called Gheez."

We deeply regret having been unable to find the original, or a translation of that portion of the Adulean inscription which preceded the obliterated portion of it, and which has been supposed, most erreneously to relate to the conquests of Ptolemy Euergetes, the Egyptina king, in Asia, and Asia Minor. We feel very sure, could we have Messopotamean king, and not to Ptolemy Euergetes at all. It is a fact that the first part of the inscription relates to conquests in Asia Minor, conquests preceded his African conquests. For there can be no doubt that Cosmas was right in supposing the whole inscription related to one and the same king, including the obliterated portion as well as the other two portions which Cosmas transcribed, and which have been thus preserved. Now the fact that the last portion of the inscription cannot possibly relate to Ptolemy Euergetes, as is generally conceded, and as neither the first or last portions of the inscription can by any possibility apply to any other than a Greek speaking sovereign, and not to an African king, we have the best reason for throwing all past becories aside, and accept the statements of Moses Chorensis, as referred to by the spirit of Colbert. Who was Moses Chorensis? We find the following account of him in McClintock and Strong's Cyclopædia of Theological Literature:

"Moses Chorensis, surnamed the father of poets and savans, an Armenian theologian, flourished in the 5th century. He was a nephew of Mes-rop, and besides being trained by that learned man, enjoyed all the educational advantages which he could secure at Alexandria, where he | before referred to, he says: spent seven years in study under Cyril Alexandrinus, and others equally renowned. He next visited Rome, Athens and Constantinople, and returned home after years of closest application in those great centres of learning. He entered the service of the Church, and was shortly promoted to the bishopric of Bagreyand. During the rule of the Persians over his native country he refused to occupy any ecclesiastical positions, and retired to the wilderness. He died at the advanced age of 120. His works are numerous. Among his ablest are the "History of Armenia," written in 481 A. D., by request of prince Sabak, which cov ers the history of that country down to A, D, 441 and a "Manual of Rhetoric." He also devoted much time to the writing of hymns, and many of them are still retained in the divine service of the Armenian Church. An edition of his works excepting only fragments and hymns was published at Venice in 1843."

It may readily be seen, that Moses Chorensis,

left a manuscript disclosing the facts substantially set forth by the spirit of Colbert, and we venture to say that if it has not been destroyed since Colbert's time, that it is now among the miscellaneons manuscripts in the Colbert collection of MSS in the Royal Library at Paris.

But in order to further show that the first part of the Adulean inscription does not relate to Ptolemy Euergetes and his conquests in Asia Minor, we will quote, on that point St. Martin, from the Biography Universelle, Speaking of the temporary conquests made by Euergetes in Asia, Asia Minor, and Africa, he says:

"Thinking to march to the deliverence of his sister, he (Evergetes) entered Syria and invaded all the regions situated between Syria and the Euphrates. All the towns of those provinces joined him. He conquered Cilicia, Ionia, Pamphylia, and all Asia Minor. Rapid success every where attended his arms. Not having been able to save his sister, he desired at least to avenge her, passed the Euphrates and conquered Messopotamia, Babylonia, Susiana and Media. If the testimony of the celebrated inscription of Adulis is literally admitted, Evergetes invaded Persia and all the countries to Bactriana, so that he was master of almost the whole empire of the Seleucidee. Ancient authors do not furnish any details respecting this war, and it is quite difficult for us to form a just idea of it. Nothing can fill this great gap in

M. St. Martin never thought that there was no such gap to be filled, but accepting the erroneous conclusion that the inscription of Adulis related to Ptolemy Euergetes, he labored in vain to reconcile it with the authentic historical narations of ancient authors. Again, upon the same subject, St. Martin says:

"It is difficult to ax the date of all these events. They happened between the years 245 and 227 B. C. Until the discovery of the version of Eusebins in Armenian, Justin was almost the only writer who had preserved the memory of it to us; and his recital is too concise and too confused to be regarded as a very sure guide. The new chronicle contains reference to, and the dates of, several facts which remain unknown to us up to the present time, but which, if known, would cantribute to throw light on this obscure point of ancient history. While Lsia was agitated by these bloody wars, Egypt, that carried them on, enjoyed a profound repose. Ptolemy Evergetes passed his days in festivities and pleasure, on which account several writers gave him the popular surname of Tryrhon."

Can any one read all these historical admissions and not see that Piolemy Energetes never made the conquests in Aria and Asia Minor attributed to him, and that the whole account thereof is a fiction founded on the misconception of the real character of the inscription of Adulis? There is an equal absence of all historical mention of the Ethiopian conquests sot forth in the inscription of Adulis, and as that inscription expressly says that the king to whom it refers, "crossed the Nile" to make his Ethiopian conquest, a thing that Ptolomy Euergetes would not have had to do; and as it makes that king say, "I thought to go by land from my kingdom to Egypt; it becomes absolutely certain that that part of the inscription does not relate to an Egyptian king. Again, from the facts that the inscription is in the Greek tongue, expressed by Greek text, and as the king making it was a worshipper of the Greek gods Jupiter, Neptune and Mars, it is very evident he was not an Ethiopian king, but a Greek conqueror of Ethiopia, Who then was done so, that it would be seen that that portion this Greek king? On the authority of the supof the inscription relates to an Armenian or posed extant writings of Moses Choreneis, which came into his possession, the spirit of Colbert tells us he was named Hannes or Jannes, and in conversation (not taken down at the time), that and shows that whoever the king was, his Asiatic Lie was a Messopotamian or Armenian king. Is there any trace of such an Asiatic king? None other than the clue afforded by the Greek inscription at Axum, recounting a portion of the exploits of Acizanes, king of the Axomites, discovered and transcribed by Sir Henry Ealt, and the Greek inscription of Adulis discovered by Cosmas Indicopleustes. It has been universally conceded that those two inscriptions relate to the same conqueror of Ethiopia. That conqueror, whoever he was, tells us that he "sent land and sea forces by way of the Red Sea and subdued the Arabians and the Cinedocolpites, and forced their kings to pay him tribute to assure the protection of the land and sea routes." That is just what an Armenian or Messopotamian would have done, but not what an Egyptian or Abyssinian king would have done. But this is not all. We actually find the name Hennes at Axum, as mentioned by Salt, which tact of itself points, in the most remarkable manner, to the absolute correctness of the information contained in this most important communication. At page 312 of Sir Henry Salt's work.

"On the 9th of May we left Adowa on an excursion to Axum, probably about twelve miles distant, in a due west direction. The road to this place passes directly through some fine valleys which intersect several lofty ranges of hills, on one of which to the right, stands the celebrated church of Hennes; and within a few miles of Axum lies an extensive and highly cultivated plain," etc.

What gave that Church of Hennes its name or "celebrity," Salt does not inform us, nor can we find any reference to it in any other work, although we have sought to do so at the cost of much time and trouble. It was no doubt very ancient when Salt visited Axum in 1809, and most probably was a heathen temple much more than a decade of centuries before it became a Christian Church. It was no doubt a temple raised by king Acizanes in the long-lived historian of Armenia, would have honor of Mars, the Greek god of war, from whom to the proper performance of their great and for his post office address and advertisement.

he claimed to have descended; and the name Hennes is but a corruption of the name Aeizanes, the true name of the original constructor of that religious edifice. Among the modern Abyssinians that very ancient building may justly have a traditional celebrity. We infer that in the Gheez or Abyssinian tongue the Greek name Aeizanes would be pronounced Hennes. View the known facts as we may, the identity of the names Aizanes and Hennes seem certain.

The inscription of Adulis undoubtedly relates to the Axomite King Acizanes or Hennes, a Messopotamian or Armenian king, who, before setting out on his invasion of Ethiopia, had made vast conquests in Asia and Asia Minor.

If it is asked why there is no historical mention of this warlike and enterprising king? we leave that for those to answer who have for centuries labored so industriously and carefully to obliterate everything that could throw any light upon the origin and nature of the theological fraud called Christianity. We have done our part in showing that such a king did live, and that in the inestimable inscriptions of Axum and Adulis, he recorded the principle events of his glorious

And now we come to notice the most important fact connected with the inscription of Adulis. We refer to the destruction of the middle part of that inscription, the whole inscription having manifestly been carved at one and the same time, as Cosmas correctly testified was the fact. Who destroyed it? When was it destroyed? Why was it destroyed? These are the questions that remain to be answered. The first witness we will call is spirit Colbert. He says that the MS of Moses Chorensis, which came into his possession, demonstrated that in his day, "the Armenians were Parsees or fire-worshippers," and that they adhered to the doctrines of the Gymnosophists combined with the Platonic and Pythagorean philosophies of Apollonius of Tyana. And he, (Moses Chorensis) showed that about A. D. 280, and perhaps before that date, these Armenians inscribed upon the marble throne at Adulis, their doctrines and belief, in contradistinction to those of the people now known as Abyssinians, the latter being the doctrines attributed to Ishmael, the supposed son of Abraham. They made that inscription at that point in order to convert the Abysainians to the teachings of Apollonius which

If this spirit testimony is correct, then it would appear that there had been an Arabian domination in Ethiopia before the time of king Aizanes; and such indeed seems to have been the case, as the history of Ethiopia, above cited. shows very clearly. As we have been enabled to demonstrate the correctness of so much of the spirit testimony of Colbert, we have a right to infer he is equally correct in relation to this fact. It therefore becomes in the highest degree probable, if not certain, that the obliterated portions of the inscription of Adulis, set forth the religio-philosophical doctrines of Apollonius of Tyana, as they were held to by the Armenian king Aizanes and his attendant priests. Such being the nature of the destroyed inscription. why was it destroyed? Certainly not simply becauce it set forth the doctrines of Apollonius, for these of themselves amounted to nothing more that the doctrines of any other teacher. It was almost certainly because the doctrines there set forth were dangerous to the interests of those who sought to conceal or suppress them. Who then were interested in their destruction? We answer, either Ishmaclites or Christians. There being no analogy between the former religion and the Armenian doctries of Apollonius, it could in no manner be affected by the inscreption. Not so as between the doctrines of Apollonius and the Christian parody on them. These were so manifestly analogous, if not identically the same, that the suppression of the former was a necessity if the latter was to obtain any credit, or belief. In all human probability, then, the mutilation of the inscription of Adulis was done by Christian priests, to destroy that positive proof of the fraudulent nature of Christian theology. When the mutifation was done is of less consequence, but it must have been prior to 550 A. D., about which time Cosmas discovered it. Thus what was intended to be the salvation of the interests of the Christian priestbood, and the Christian religion becomes one of the most damning proofs of their wicked deception. The existence of that inscription was no doubt known at the time of the Council of Nice, to Eusebius of Caesarea at least, and at that time most probably the mutilation of it was ordered; as Moses Chorensis testified in his manuscript referred to by spirit Colbert.

It is impossible for us to complete our comments on the remaining portion of this communication, relating to the targums and the Codex Alexandrinus, and most reluctantly we must defer them until our next number of MIND AND MATTER. We have only hastily glanced at the various subjects of interest to which the suggestions of the communication pointed, but hope we may yet have the leisure and opportunity to examine and treat of them as fully as they deserve. It seems to be the work of these returning ancient and modern sages to furnish the material for re-writing the history of ancient times: and our only regret is that they cannot have that mundane co-operation which is so necessary

most important mission. But such co-operation as we can give them, weighted down as we are with cares that would at one time, unaided by spirit forces, have borne us to the grave, we have given and will give them.

The revelations contained in this one paper are worth, to humanity, more than the wealth of nations. They are pricelessly precious,

Testimonials.

We, the undersigned, do hereby affirm that we have used Doctor J. H. Rhodes' Vegetable Sugar-Coated Lozenges, and are satisfied that they are the best anti-billious remedy we have ever used, as they reach all the various ailments for which he recommends them, and many others. As a Laxative and an Alterative they are perfect. They are a good Tonic to tone up the system.

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Mr. J. Willard, 1620 South St., Philada. We might procure hundreds of names, as we have made and used in our practice, with those sold through the paper, 22,500 Lozenges during the last eighteen months, and the first dissatisfaction is yet to be heard from those using them.

When ordering, please name this paper. For sale, wholesale and retail by the proprietor, Dr. J. H. Rhodes, care of MIND AND MATTER office, 713 Sansom Street, Philadelphia, Pa. See advertisement in another column.

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A single lady is desirous of finding a situation in a small family, as house-keeper, or as general help in any light work. A home-like situation preferred. For further information apply at the office of MIND AND MATTER.

The Freethought Directory.

But few seem to understand about the Freethought Directory. Twenty-five cents is charged for the first insertion of a name, after that it is published in every issue free. I want the name of every out spoken Liberal in the United States and Canada, on those terms.

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Special Notices

SUNDAY FREE MEETINGS at 213 West Madison Street, Chicago, Illinois, in the afternoon, 2 and

ELLEN M. Bolles, Eagle Park, Providence, R. 1. will answer calls to lecture, wherever her services

MIND AND MATTER can be obtained in Chicago, at the book store of Pierce & Snyder, 122 Dear-

Mrs. Lizzie S. Green, clairvoyant, trance and materializing medium, 309 Longworth Street. Cincinnati, Ohio.

Dr. J. H. Rhodes, clairvoyant Physician, has removed from 505] North 8th street to 729 Noble street, Philadelphia, Pa.

WE do not keep any books on hand for sale, but we will order them at publisher's lowest prices for any parties desiring us to do so. Dr. Abner Rush, magnetic healer, is permanently

located in Santa Barbara, California. The powers of the Doctor, in that direction, are well known in Philadelphia and vicinity. MIND AND MATTER can be obtained in Chicago.

Ill., during the week at the office of the Watchman. 993 W. Polk street. The First Society of Spiritualists of Chicago, will

meet in Martin's Spirit Rooms, cor. of Wood and Walnut Sts. Lecture 7.45 P. M. Mrs. Cora L. V. Richmond, Trance speaker. Children hour 9.45 The Spiritualists and Mediums Meeting, (formorly at 13 Halstead St.,) now meets at Shrum's

Hall, cor. of Washington and Green Sts., Chicago. Speaking, Reading and tests by Dr. Shea, Miss Mansfield and others. MAGNETIC AND MEDICAL SANITARIUM. - Dr. J. Dooley has moved his office from 16 E. 7th st., to

1326 and 1328 Central st., Kansas City, Mo. Send for circulars for particulars, etc., to the above address. Mrs. S. E. Bromwell, spiritual medium, 671

West Lake Street, Chicago, holds seances for tests and the development of medial gifts, each Wednesday and Saturday evenings. Private tests and business sittings, daily.

WE have on hand a supply of the "New Inspirational Songs" from C. Payson Longley, which are on sale at this office. Single songs 25 cts., or six for one dollar. We have also received a supply of the song "We'll all meet again in the Morning Land," with a fine steel plate engraving of Annie Lord Chamberlain, by Sartain. Price with engraving 35 cents, or 4 for one dollar.

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FRED. H. PIERCE, phsychometric, clairvoyant seer, test and business medium; also trance lecturer. Box 201 Berlin, Wis. Sittings \$1.00. Mr. Pierce is duly authorized to take subscriptions for MIND AND MATTER, in Wisconsin and elsewhere, and receipt for the same. Address him at Box 201, Berlin, Wis.

Dr. G. Amos Peirce, 92 Pine street, Lewiston, Maine, keeps MIND AND MATTER, Banner of Light, and other Spiritual papers on hand. Specimen copies free; call and get one. See seventh page

MIND AND MATTER

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EXTRAORDINARY OFFER

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JOHN C. BUNDY "PLAYS HIS LAST TRUMP" AND LOSES.

In the last issue of the Religio-Philosophical Journal, (so-called, or rather mis-called,) John C. Bundy, its publisher, has succeeded, as he never did before in showing the depth to which he could descend in vileness, degradation, and impotent malignity. In that paper of April 21st, 1883; he publishes three columns of libellous misrepresentations and abuse of us. This his last desperate effort to effect that injury to us which he has been engaged in trying to accomplish for the past six years, ever since the assassin's bullet gave him control of the Journal. As it is our intention to answer this outrage on decency and propriety, in the only way that a proper regard for law and order admits of, we will not soil our columns with any further notice of the beast. To the canine race we sincerely and humbly apologize that we should ever have insulted them, by classing this miscreant, as one of them: or even with the most worthless and mangy cur among them. Bundyism and its doings we will oppose hereafter as we have done in the past; but John C. Bundy we will refuse to notice personally, he having placed himself outside the limits of journalistic toleration. Those who have felt we have given him more notice than he deserved from us, will have no need to complain further on that score. We write this much concerning him, at this time, merely to let our readers know our present position towards him, and there we leave the matter.

BUNDYISM IN EUROPE.

Under the title of "Confession of a Medium," A. J. Riko of the Haugue, Holland, writes as follows in the Revue Spirite, as we translate it:

"LA HAYE, (Holland,) Feb. 1883. "GENTLEMEN: -In the interest of truth, I wish to insert the following lines which will interest all friends of truth; this insertion will be approved by your brethren in Holland. For three years the frauds of professional mediums have been the order of the day in England and America; a large number of Spiritualists of those countries have tried to excuse these frauds, even in the face of clearly demonstrated facts:

"Some sincere and courageous Spiritualists, who, in the interest of the cause and investigators unveil the truth, are regarded as dishonest people and rascals.

The defenders of the deceivers, seek to whitewash them by reciting marvellous things as oc-

curring at their circles, and proving too much prove nothing; they apply themselves to insignificent details and to generalities which, by agreement with the fraud, are powerless to refute it, whatever it may be,

"All serious studies ought to be disconnected from the mediums who discredit them, and our efforts in that direction deserve to be encouraged We deeply regret, from the first, that the direction of these studies have not been concentrated under the initiative of true thinkers; since the ignorant, by their irrational mode of proceeding, pursue a method of propagandism which drives serious thinkers from it, and compromise the

"Messrs. Griffille and Farran, editors of London, England, have published a remarkable book entitled: "The Confessions of a Medium," in which, the author\a courageous man, relates how he became acquainted with Modern Spiritualism, and became a friend of a medium for physical manifestations who was very well known in England, and in Paris, in Belgium and in Holland with whom he sought the truth in all confidence. Soon he perceived that fraud glided into the true manifestations; and that little by little, notwithstanding his care to conceal his method of doing it, the medium unveiled to him his tricks. In 1880 he abandoned that medium.

"His conscience as an investigator prompted him, from that time, to publish his confessions of which the English and American journals have not breathed a word, save some very short notes, which do not merit to be considered a serious criticism. The publishers of the spiritual sheets of those countries have been content to treat the author as untruthful and as an exaggerator. Not one of them has sought to refute his assertions.

"We have some honorable testimonials, the fruits of our correspondence, that all that the author of the "Confessions of a Medium" says, is true and irreproachable. If he said that the facts which were witnessed in England and some of the journeys of the medium were genuine, they applaud; why then do they not believe the author, when he afterwards details what were the deceptions of this same medium who knew how to mingle them with genuine phenomena,

"In a picturesque recital, in which is described the exploits of untruthful spirits, this interesting book instructs us, and protects us against the tricks of professional mediums. It is exact for those who have followed attentively a good number of seances, and who have devoted themselves

to comparative studies. "I am happy, personally, to see the truth thus expressed with so much freedom and courage, and at the risk of wounding some believers. If the author comes to the Hague, and he desires to visit us, we will receive him as a friend-we will be happy to take him by the hand, since he has had the moral strength to confess his weakness and do a real service to the cause. Can our brethren of France act in the same manner in

this respect?
"We wish that some translator would give in the Revue Spirite-some extracts from this volume. It would be, not only to give a salutary warning to foreign mediums who visit the Continent, but also protect men who love truth and struggle for circular addressed to all Spiritualist journals, by our English friends, all men well known by their sincerity, and only make use of professional mediums under the most severe tests, so that they produce the phenomena in full light, without the aid of retreats or dark cabinets, by the aid of which fraud is dealt in entire freedom; the journal Light has superabundantly demonstrated

"Common sense having adopted the above measures, the English journals are no longer filled with those marvels which encumbered them in the past. Better advance nothing than to plead for that which may be disputed, to engender passion and separate very honest people.

"Certainly, they have seen these phenomena very conscientiously in the dark, but darkness gives a complete negation to their genuineness, as well as an absolute belief in their reality. A little light which permits the movements of the medium to be seen would suffice to satisfy every one, which would do away with this daily and deplorable struggle between affirmation and too absolute negation.

"My cordial salutations to you, gentlemen,
"A. J. Riko."

The editor of the Revue Spirite, P. G. Leymarie,

"We are completely of the opinion of our brother M. Riko, a man devoted to the cause of Modern Spiritualism, and who has for twenty-live years, defended it with energy, by his-time, his speech. his writings, his publications, and his money. Yes, it is time to cease, this ardent and passionate struggle fomented by mediums whose mediumship requires the most complete darkness for its exercise. We believe in the sincerity of these mediums, but the evil they do in their practices, is so great that some persons quite convinced, for a long time refuse to assist at dark seances.

"In the spirit of justice, the Revue may well publish letters which affirm the truth of the phenomena, but it cannot refuse the expression of opinins contrary to their reality. Contradiction gives to truth a rational value, that of the criterion of reason.

"We also believe that our friends serve the cause badly by admitting to their seances for investigation persons who, previously have not read the works on Modern Spiritualism. Ancient wisdom has said to all men of genius, of whem humanity have a just right to be proud, and to Jesus in particular, "You must not east your pearls before swine;" in other words: discredit truths by inconsiderately giving them to those who cannot understand their superior importance. Spirits remind us of this wise reserve. It will preserve us from entramement an irreflechis reculs; it will keep from our reunions the persons who only seek there a change or diversion in their leisure or their thoughtless curiosity.
P. G. LEYMAIRE."

We have here a rehash of the reactionary proceedings of the Bundyite opponents of Spiritualism in America, and of the would be dictators of mortals, and spirits among the English professors of Spiritualism. It is, perhaps, natural for those who know the truth of Spiritualism, in England and on the continent of Europe, to fear the too rapid growth and development of the spiritualistic movement; but that is no reason why they should be permitted quietly to seek | and "exposing of mediums" business, has been

to impede that development and growth, either there or elsewhere. We not only emphatically protest against it as absurd, inconsistent, and disastrous' but propose to demonstrate it to be so. This A. J. Riko, is the man who induced Mr. Williams of England, to visit the Hague as a medium, but joined in a preconcerted plot to discredit Mr. Williams, set on foot by a set of tools of the Papal Church. Like Bundy, Coleman, the Tice brothers. Nichols and others, in the United States, who profess so much as friends of Spiritualism, but whose acts are wholly inconsistent with such professions, M. Riko has managed to gain a position to do more harm to the cause of Spiritualism, than he would have it in his power to do, even if he was the veriest Jesuical foe of truth that has been laboring to arrest the spread of spiritualistic knowledge among the people. We are sorry to see that M. Leymarie of the Revue Spirite is so completely in accord with this European Bundyite, for it bodes no good to the Spiritualistic cause in France.

What the book may be, to which M. Riko refers we know not, for until we read his letter to the Revue Spirite we never heard of it. But if it has attracted so little attention from the English Bundyites as M. Riko admits, it must have been a disgusting performance indeed. It would have been decidedly better for M. Riko, and his plaintively bewailed publishers, Messrs, Griffille and Farran, if he had taken no notice of their English Bundyite venture at all. It is hardly likely that his kind of left-handed commendation will cause any great rush among the Bundyite readers of Europe and America to procure this important literary attempt to injure Spiritualism. We very much suspect that M. Riko, if not the author of the deplored work, advised and assisted in getting it up. It is very significant that M. Riko did not dare to tell his readers who was the author, or who the confessing mediumistic fraud. We should not be surprised if it turned out to be Melville Fay, W. Irving Bishop or alias Stuart Cumberland. Those are mediums after M. Riko's heart, as they show up the highest phases of Bundyite "exposures" of of mediums. We feel for M. Riko that he could find no one "to blow his horn" and that he should have been compelled to do it himself in that very awkward and damaging fashion. We say this, feeling quite well satisfied that M. Riko is the author of that badly neglected Bundyite publication; for does he not say: "We have some honorable testimonials, the fruits of our correspondence, that all that the Confessions of a Medium is true and irreproachable. If M. Riko was not the author, he would hardly have had any such correspondence as that to which he refers. But enough of that. We will now proceed to deal with some of M. Riko's positive falsehoods, and having done this, the reader can judge what dependence can be placed upon his literary productions. He says: "For three years frauds of professional mediums have been the order of the day in England and America; a large number of Spiritualists of those countries have tried to excuse these frauds, even in the face of clearly demonstated facts." We ask any one who is at all acquainted with the current of Spiritual events for the past three years, or at any previous time, whether there are any other grounds for those slanderous and false allegations against American Spiritualists, than the groundless falsehoods of the American Bundyites of the "Martial Music" Brigade, as published in their Bundyite organ, the R.-P. Journal, by their chief, John C. Bundy? Those falhoods seem to have received ready credence in the mind of M. Riko, whose sympathies were with those enemies of truth, and on the strength of his faith, in them, he was induced to write his book, which, on his own showing, was allowed to fall still-born to the ground by the Bundyite enemies of Spiritualism in England and America, they deeming it more damaging to themselves than to those at whom their work of opposition is aimed. Poor Riko, it seems to be his misfortune to be sincere in his desire to help the enemies of Spiritualism. Referring, no doubt to his Bundyite English and American contemporaries, he says: "Some sincere and courageous Spiritualists, who, in the Interest of the cause, and investigators unveil the truth, are regarded as dishonest people and rascals." Poor Riko does not seem to know that the people he here calls "sincere and courageous Spiritualists," are the allies of and most efficient co-workers with the Christian priesthood, to arrest the spiritual movement by wholesale lying and defamation of mediums and Spiritualists. If he did we hardly think he would-be so lost to all decency as to repeat their falsehoods. But in order to show that M. Riko is doing his own "trumpeting" in his letter to the Revue Spirite we will quote him further. He says: "All serious studies ought to be disconnected from the mediums who discredit them, and our efforts in that direction, deserve to be encouraged." Ye blowers of "Martial Music" celebrity, why don't you do something to encourage poor complaining, fainting and discouraged M. Riko. It is simply infamous that you do not. You have induced him to believe you would, and on the strength of that belief, he has gone to the expense of writing a book, that neither yourselves (or anybody else) have thought it worth while to notice. Why is it that Mr. Bundy has not dared to do anything to help his Dutch Bundyite ally?

We answer because the "medium confessing"

run into the ground by himself and his allies in

this country.

M. Riko seems to deplore that the study of Spiritualism was not from the flist "concentrated under the initiative of true thinkers." In this he is in full accord with Pope Leo, his cardinals, archbishops, bishops, and priests, who think that all mediums, spiritual phenomena, and Spiritualists, should be confined to the Roman Catholic Church, whose especial work it has been for the past sixteen hundred years, to keep everything of a spiritualistic nature within its pale. The spirit world thirty-five years ago, came to the conclusion that truth was the rightful inheritance of mankind, not to be interfered with by potentate or priest, and set about giving the rightful heirs their own. That is being grandly, irresistably, and perfectly done, despite all reactionary efforts to prevent it.

In case our readers think we do M. Riko an injustice in attributing the authorship of the publication in question to him, it is only necessary to remind them, that M. Riko endorses the work without any reservation, and thus makes it his own, at least so far as intents, uses and purposes are concerned.

M. Riko wants the people of the continent of Europe, to adopt the policy of the anti-Spiritualist reactionists of Europe in discouraging the exercise of mediumship for the benefit of the inquiring public. Well, all we have to say upon that subject is, that the cause of Spiritualism will be, as it should be, as dead upon the Continent as it is in England, if spirits and mediums are to be interferred with in any such manner. M. Riko calls that method of opposing Spiritualism as in accord with common sense. So we think; but it is not common sense to call it Spiritualism. It is not only, not regarded as Spiritualism in America, but as Jesuitism under the pseudonym of Bundy-

M. Riko would have spirits to only manifest themselves in the light, and if they cannot, not to manifest themselves to mortals at all. All friends of Spiritualism are not only willing but anxious to have spirits manifest themselves when and as they can, common sense telling them that only in that way Spiritualism can be brought to the knowledge of all people. For the enemies of Spiritualism to seek to prevent this may be common sense, from their standpoint, but to pretend that. it has any friendly relation to Spiritualism is dishonest and absurd.

It would seem that M. Leymarie not only endorses the Bundyism of M. Riko, but couples it with the policy advocated by Thomas R. Hazard, of refusing admission to seances of all persons who have no knowledge of spiritual phenomena and the conditions necessary for their occurrence. He uses almost the same expression so frequently used by Mr. Hazard of not "casting pearls before swine. All this is reactionary and opposed, not only to Spiritualism but to the highest and most important interests of humanity. The people have a right to seek to know their spiritual relations to the universe, and the attainment of that knowledge is essential to any true and useful progress. To do ought to prevent that knowledge from coming to them is the crime of crimes on the part of those who have partaken of that knowledge themselves. Thus it appears to us.

EDWARD S. WHEELER'S OPINION OF US. WHY SHOULD WE NOT FEEL HAPPY?

Among the hypocritical clique who run the Bundyite opposition to Spiritualists, spiritual mediums and Spiritualism, is Edward S. Wheeler, a man who would die if he could not find some means of attracting attention to himself. He is from time to time called upon by his Bundyite admirers to fill gaps in their arrangements, and his invariable subject is "I." He begins with "I" and ends with "I" leaving the universal impression that he is fool enough to think there is no other subject worthy of his attention.

One of his most recent efforts to attract attention was his volunteered attendance at the trial of Joseph Beals and his co-directors of the New England Camp Meeting Association at Greenfield, Mass. The animus for that dodge to gain a little notoriety is set forth, in the Bundyite organ of slander and falsehood, as follows:

"One of the witnesses for the directors, and one who was on hand to testify to Roberts' character, but whose testimony was not needed. gives his opinion of the man in the following comprehensive language: 'I once was in doubt whether Roberts was a knave, or a fool, but finally concluded he was a fool, now I consider him a thousand times a greater fool than I then did, and a bigger knave than a fool.' The man who thus defines his opinion, is personally known to the visitors at the various camp meetings in New England and Pennsylvania."

Poor Wheeler, after volunteering to be a witness against our character, and hanging around the Greenfield Courthouse for a week to disgorge his venom under oath, without the defendent's counsel showing anything but the utmost contempt for his officiousness, has been compelled to seek the Bundyite organ to tell the public what a fool he intended to make of himself, under oath, if he had had the chance. As we are charitable inclined, even towards such an unfortunate simpleton, as Mr. Wheeler has, by his officiousness, shown himself to be, we will do what we can to set forth his mental capacity in the line of arithmetic. He sets out with, as the first and only factor of his calculation, a "doubt whether Roberts was a knave or a fool." His conclusion from

that slender premise was that Roberts "was a | sion, Yermah called for his picture, which was | not feed himself nor straighten his feet in bed, fool." A very natural conclusion for sugh a fool; was it not? Without so much as a "doubt" to obtain other results, poor Wheeler reaches the following idiotic sum total, "Now I consider him a thousand times greater fool than I then did, and a bigger knave than fool." Out of nothing Wheeler calculates a fool, and out of a nothingcreated fool he calculates a thousand times greater nothing created fool, plus more than a thousand times bigger nothing-created knave. Arithmetic, thus, is made to serve as a natural simpleton's amusement. The strange part of the affair is, that the Bundyite organ editor should have had no more sense than to show up his Philadelphia Sancho Panza's natural deficiences in that cruel and inconsidérate manner. But in order that our readers may have a little charity for Mr. Wheeler's manifestation of imbecility, we will state in his behalf that we are not without some blame in the matter. Some three years ago, we editorially criticised a spirit lecture, delivered before the Bundyite Association of this city, which Wheeler had not wit enough to understand. Thinking he had an opportunity to help Bundyism, he availed himself of his lack of sense as an excuse for drawing up a set of resolutions denouncing us in the most disgraceful manner for what we had not done or thought of doing; very much in the same way as the Bundyite conspirators at Lake Pleasant sought to injure us by falsehood and misrepresentation, last summer. In response to our written call upon Wheeler for an explantion of his strange and irrational conduct, he called at this office, where he admitted that he had entirely misunderstood our criticisms of the lecture, and promised to set us right with the people he had misled in the matter. That was entirely satisfactory to us, and there we supposed the matter would end. At this point, Wheeler, who seemed to think he had done something smart in the way of resolutions, asked permission to read his performance in that line. We told him we did not care to hear them read, but on his pressing the matter, as a favor to him, we consented. He had read but a few lines of his infamous misrepresentations, when we ordered him to cease and leave the room, which we compelled him to do. Since that time we have had nothing to do with him, we, regarding him beneath our contempt. It is therefore quite natural that the poor humiliated fellow should manifest his imbecile malice in the way we have shown. It does not hurt us, with any one who knows us, and if it does him any good, we are glad of it, for we would not deny him that little gratification if we could.

Fraudulent Materializations at Terre Haute and

Editor of Mind and Matter:

It is obvious to my mind that the great body of Spiritualists are sadly deficient in analytical power'when applied to the phenomena of Spiritualism, especially in the phase of materialization. The persistence with which the Jesus and [Highland] Mary photographs are believed in and defended by, in other respects, most intelligent peo-ple; and the equally persistent effort to establish the reality of those (mythical) personages through the claim of infallible psychometry, are among the marvels of mental action which no man nor woman can find out. The fact is, as I conceive, that the leaven of the creeds and superstition with which the world is yet so thoroughly ithbued, and which the mass of Spiritualists have not outgrown, so darkens and warps the judgment as to render the perceptions of truth nearly or quite impossible.

Probably no better materializing medium exists to-day than Mrs. Stewart. Yet who can doubt the fraudulent character of many of the forms that emerge from the Pence Hall capinet, except the limited circle of wonder-mongers and psychologized persons who are ready to accept and swallow all that they see and hear?

At Pence Hall, in October last, according to an enthusiastic communication published in the Psychometric Circular, "that grand old Atlantian Yermah," together with "his queen(!) Azelia, materialized a number of times." Yermah was described as coming "in grandly resplendant costume, glittering like burnished gold!" Yermah does not claim to be, and was not, the ruler of

At Dr. Shea's seances, according to the equally enthusiastic letter of John Oakley-also published in the Circular—" a tall spirit who answers to the successfully among their own circle of relatives name of Yermah of Atlantis, has presented himself at all seances that I have attended. * * He does not resemble Anderson's picture of Yermah, but on the contrary, has small features like the Aztec race. He stands about seven feet in

In both these instances—at Mrs. Stewart's and Dr. Shea's—the materializations claimed to be be restored. I do not understand this warning Yermah were fraudulent; he being personated as a threat of retribution, but simply the recogni-by other spirits without his knowledge at the tion of that beautiful law of nature, which detime. He has never materialized at either Dr. Shea's or Mrs. Stewart's, for the reason that he cannot enter the atmosphere surrounding them, and will not be able to do so until there is an entire change of conditions. He is personated by spirits who desire to deceive; but otherwise he regards both as good mediums.

Dr. Shea is himself a Catholic, and the whole crowd that surround and control at his seances are Catholics. In one instance a spirit materialized, and came to a gentleman present, claiming to be a friend, giving his name. Having been herents. She however gave her promise, comforewarned that the spirit was a fraud, the per- menced her labors, and her spirit friends have sonator was confronted at the next seance, and more than fulfilled their promises to her; her acknowledged that he was not the person he had claimed to be, humbly asking to be forgiven.

So far as I am informed—and my long and intimate relations to the "Ancient Band" give me the best reason for the belief—Yermah, the Atlantian, has materialized in the presence of but rian tumors, etc. two mediums—Mrs. James A. Bliss and Mrs. M. E. Williams. The first instance was at a seance

passed into the cabinet. In a few moments, and was fast losing his mental faculties—all the more light was called for, when each sitter was called up repeatedly, and there in a good light of them having heard of Mrs. Gale, advised his stood Yermah fully materialized. As he showed grief-stricken parents to try her magnetic treathimself to each, he held his picture up beside his face, so that all could be assured that it was the to cure him in three months. At the expiration one the picture represented. "It was," wrote of that time he was playing in the street with Mrs. Cutter to me, "a grand sight. He then spoke other children in full possession of all his faculbehind the cabinet, and bade me write to you and tell you that the Ancient Band had not for- last Christmas to Bring his healer a pair of vases gotten its promises to you—that they were going | selected by himself, for her, and returned again | seems to me as though I have been almost raised to take up their work anew, and you would hear on foot. This is only one of numerous well-from them before long." And I have heard from attested instances which I might give, would space

Yermah has also materialized in presence of Mrs. Williams, reported by Mrs. Sara Williamson, interest. The patient is a young man in New who was present, and to others at Mrs. Williams' seances; and lately at Mrs. W.'s seances, given in Philadelphia, last February, at Col. Kase's residence, which you are able to verify.

pose these fraudulent materializations, through the Psychometric Circular, in which the accounts were given by its correspondents, I ask the favor, in the cause of truth, of the publication of the facts in Mind and Matter...

J. WINCHESTER. Columbia, Cal., April 10, 1883.

Mrs. Fletcher of Cincinnati Resumes Her Circles. Eartor Mind and Matter:

Our excellent and popular medium, Mrs. Belle Fletcher, has recovered from a long and serious Ilness, and is again giving her fine materializing seances to the delight of her many friends.

On last Friday evening, April 1st, a large number assembled at her pleasant home, 300 Vine St., and were gratified by a wonderful manifestation of spirit power. Many who have passed over into that no longer unknown land, returned and were recognized by their friends who were present.

How sweet and wonderful, and blessed, is this communion between the two worlds. The spirit of Edward Travers came out of the cabinet, and was fully recognized by his physician, Dr. Richt ardson, and also by his wife. This lady likewise recognized two beautiful spirits, her daughter Nellie and her neice Maggie.

Fannie Eaton materialized for the fourth time beautiful young lady, eighteen years of age, and had but recently passed away; she was perfectly recognized by her friends. The last time she appeared she asked her mother to come to the cabinet. Complying with the request the mother received from the spirit hand of her child two exquisite tube roses linked together, with the loving remark: "These are joined together as we were through life." All present noticed her loveliness. Our space forbids further mention of many others.

A notable feature of these seances is the singing by the spirits of hymns, learned during their sojourn in the "summer-land." Especially beauwho have entered the higher life in their inno-

Mrs. Fletcher's materializing seances are albeautiful faith. These seances are always good the conditions are harmonious, music good, and the manifestations numerous and satisfactory.

Her test seances Thursday and Sunday evenings, are always crowded, and they well may be, for Mrs. Fletcher is one of the very best of test mediums. Through her mediumship, spirits give their full names and personate themselves so perfeetly, that they prove their identity to their friends beyond a doubt. She also gives sittings daily, to the entire satisfaction of all those who will be sides being exceedingly painful. I had not she is constantly growing in popularity, and her friends are delighted to know that she is well enough to see them again. We have had many sittings with this excellent medium, and we would any weight upon it, for all of this time; kept earnestly recommend all who are investigating growing worse and worse continually. The regular may be; at least, accordingly, by as fair play as is the truths of Spiritualism or wish to hold sweet lar doctors told me my case was incurable. Had allowed to other physicians, teachers and actors for she will give them convincing proofs and a cripple during my earth life, when, getting word satisfactory assurance that "There is no death, of your remarkable gifts of healing, hope at once what seems so is transition."

K. G. WALKER. Cincinnati, April 1st, 1883.

A Wonderful Healer.

Editor of Mind and Matter: hese beautiful old hills, and since I know you are always glad to publish an account of such, I will send from time to time brief sketches of the rarest I discover. I promised in a former letter to write you concerning the labors of Mr. and Mrs. Galo at whose house our anniversary was held. They have occupied their present house for thirty years, are well and widely known as honorable and upright citizens and Spiritualists, but although they have for many years healed and friends, it is only one year since they com-menced giving their whole time to the work. Mrs. Gale was then suffering for the third time a complete paralysis of the right arm, and her guides assured her that unless she gave her time to healing, the paralysis would seize her brain also, but if she acceded to their wishes, her arm should crees that any power of usefulness we hold for others whether of a spiritual nature or of material wealth, and do not use it for the purpose indicated by possession of it, it becomes inevitably a source of harm to us. Mrs. Gale is very sensitive, refined, modest, retiring and conscientions, and had a permanent affliction of deafness, which all together made her dread, beyond expression, the thought of public labor in a field of mediumship which would certainly expose her to the ridicule and persecutions of the "regulars" and their adarm is perfectly restored, her general health firmer than for several years, and her success a marvel!
Her great success is with those difficult cases
which the "regulars" give over as beyond their
reach—such as paralysis, apoplexy, epilepsy, ova-

physicians gave him over as incurable, but one ment. They called her in and spirits promised ties. The grateful little fellow walked two miles a fearful case of epilepsy which I watch with great York City, and his wealthy parents have employed the first medical skill of this country and Europe for him without relief, I have not a doubt that Mrs. Gale will heal him, judging from pres-As I have been denied the opportunity to ex- ent favorable indications; and that will indeed be flying in the face of the medical profession, for, except when under treatment, the patient is never five minutes at a time out of sight of the young physician, who is his constant watchful attendant.

One looks in wonder at this slender, delicatelyorganized woman, to see where lies her reservoir of power. The world of tenderness revealed in the depth of her beautiful blue eye only tells of the matchless sympathy for human suffering which calls down the best blessings of the angels for its cure. When sitting for treatment, by her, I felt as if lifted on and by her silent aspirations to a new world of calm, pure joy, and life and light; and the next moment was suffused like her, in what her guides call "the magnetic bath," and realized the indescribable glow of heath, which I had not experienced for years, and in which the aches of a decade were melted out. In the few instances in which medicines are used the guides give her the dose, and the patient gets only the refined effect—a way of evading legislators which I do not now remember to have heard tried before. Whenever she begins to feel exhausted, she is compelled to lie down immediately, wherever she may be, and at the end of thirty minutes she is awakened fresh and ready for new labor, her guides say they shall yet heal through her in public audiences, and though she at the earnest desire of her mother. She was a shrinks from the thought of it, I have no doubt it will be done. O. F. Shepard.

Yonkers, N. Y., April 16th, M. S. 36. [FOR MIND AND MATTER.]

Spiritopathy; or, The Wonderful Gifts of Healing.

CHAPTER IST.—SYNOPSIS OF REMARKABLE CURES THROUGH DR. G. AMOS PEIRCE,

Clairvoyant Physician, healing, writing and trance medium; formerly of Dover, Maine, more recently of Auburn, now of Lewiston. Having been constantly engaged in successful and extensive practice of this system for the last twenty-two years, titul were those sung by the dear little children | treating most all kinds of disorders flesh is heir to, he now most respectfully invites public attention to the following statements of facts and cures, which (it is claimed) have been wrought by spirit ways well attended, from fifteen to thirty-five power and skill, through his mediumship. Also, being usually present. The class of people who for further information, terms, prices, and requireattend are among our best citizens, earnest, in- ments, please notice and read carefully his advertelligent people, who have well investigated our | tisement on the seventh page of this paper, under ie word Spiritopathy.

> STATEMENTS AND TESTIMONIALS. AN INSTANTANEOUS AND PERMANENT CURE WHOLLY WITHOUT MEDICINE.

Dr. G. Amos Peirce-Sir:-I had been sick and nearly helpless for more than two years, from the effects of rhenmatic fever, prior to your treatment of my case. Sciatica and Neuralgia troubled me very much. My right side was wholly diseasedwalked without a crutch and cane, and had to have other help besides, to get about ever so little. Had not put my right foot to the floor, to bear converse "with the loved and lost," to go to her | concluded I must remain a helpless, suffering of your remarkable gifts of healing, hope at once revived, and as soon as possible, made application of the treatment. Now, I am rejoiced to say to you that, by this simple treatment only, without any medicine whatever, I was immediately cured. At once I got up from the chair I was sitting in, unaided by any person I could see, and walked around the room several times, greatly to the I am finding rare gems of mediumship among surprise and amazement of my friends who were with me. I now enjoy good health.

Mrs. Sarah Damon. (Signed.)

Charleston, Maine,

CERTIFICATE TO THE ABOVE. The foregoing statements made and subscribed to by Mrs. Sarah Damon, are wholly true, for we have been well acquainted with her for yearsthe circumstances of her sickness and cure, by the wonderful gifts of healing—as it appears to us, the undersigned, through Dr. G. Amos Peirce.

(Signed.) Mrs. Caroline Abbott, Mrs. L. P. Page, Mrs. Octavia Henderson, Mrs. Sarah Love-joy, Mrs. Caroline Genness, Mr. Joel Genness, Miss Geogiana Abbott, Mr. John Abbott, and others. All, at the time, of Charleston, Maine. A CHILD 22 MONTHS OLD CURED OF DISEASE BY THE

GIFTS OF HEALING WITHOUT MEDICINE.

Dr. Peirce, my child Caroline, aged only twentytwo months, was suffering dreadfully—was very nervous—in great pain—very feverish—had a bad cough and you said "worms." By the application of a few of your healing treatments, she was entirely cured. The first night after treatment, she slept sweetly all night. I have more confidence than ever before, in the wonderful powers of the gifts of healing, without medicine, for my darling child has been saved to me thereby. She is now

well and smart. (Signed,)
Mrs. Julia Tuttle Moore, St. Paul, Minn.

An Immediate Cure of Many Ills in One. Dr. Peirce: -Sir: -I had to leave my business on account of poor health. General debility was brought upon me by protracted indoor labor, doing shoe work. At the time of commencing to use your treatment, I had become so reduced in strength and health, that I could not bear the least exertion, without suffering; even the walking of a few rods would entirely prostrate me. Friends concluded my sands of life were nearly The young son of Mr. Chase of Yonkers, was run. Before having application of your treat-paralyzed by striking the top of his head with ment, I had tried all other treatment within my in the circle room of Mrs. Dr. Abbie E. Cutter on great force against an iron beam while running. power and means to obtain it, but without bene-Wickett's Island, in August, 1881. On this occa- He had been confined to the bed one year, could fitting me in the least. I kept growing "no better som Street, Philadelphia, (Mind and Matter.)

-fast." The school doctors told me, "unless you get help, you will not live three months longer." You described all of my disorders and the location of them correctly without any information from me. A few applications of your remarkable gifts of healing, and a very simple vegetable prescription, fully restored me to good health. Immediately after the first application, I walked a mile or more without fatiguing or injury in the least, to the great surprise of my skeptical friends. From that time I have improved right along. It from the grave—have been kept from it at least by your wonderful gifts of healing and vegetable permit. Mrs. Gale has just commenced treating prescriptions. Yours with many thanks. (Signed)

L. A. Merrill, Formerly of Haverhill, Mass, later Danville Corners, Maine.

REMARKS BY DR. PEIRCE'S SPIRIT CONTROLS.

In relation to these gifts of healing, we would say, whether the application through Dr. Peirce, be by vegetable prescription, laying on of hands, by manipulation, or by prepared magnetised paper card, letters or other vehicle; the treatment is in all cases the same, differing only according to differing disorders, temperaments and surrounding conditions. Then again nothwithstanding such remarkable gifts of healing to help and cure disease and infirmities of all kinds, we never in any instance warrant cures through our medium to any person; nor do we take patients to treat on the no cure no pay plan. There is quite to much depending upon what the patients, nurses, watchers, friends and enemies in the mortal and spirit state may say and do, or may not do or say for that. We make no claim whatever, to do miracles or other impossibilities, as to cure everybody, or even every case we undertake. But, as spirits, knowing as we do how these matters work, we do say, that no power can have a thoroughly fair course, or even one limited trial of this treatment without being either essen; tially spiritually or materially benefitted, (usually both) progressively restored to health, or immediately and permanently cured.

Keep this for reference, please, for should you, dear reader, conclude to employ the services of our medium, in any capacity as advertised, you will not expect of him or the spirits controlling him, impossibilities; or more, than the best and most favorable conditions and circumstances and surroundings will admit of. The error or idea of expecting a healing medium to cure cases given over to die as incurable by the regular (school) physician, in a moment, or even in a very brief time, when the best skill of these learned doctors have been employed upon them and failed! (Who often treat their patients for years, the patients then dying, and that is considered all right!) should be corrected and some fair, reasonable expectations be considered and manifested in the matter, though it is very frequent that these given over cases, and long standing ones are instantaneously cured, notwithstanding; by the use of only some simple remedy, thereby removing unhealthy magnetism from some diseased organ or part of the body, (the spirit or clairvoyant can only see and understand,) replacing it/with good and healthy life forces of such kind as is needed to promote a cure, enabling the sufferer to realize

and enjoy good health. Also, it surely ought not to be expected that a medium shall cure a patient of disease in such a disease again from similar causes. Such expectations are very unjust and unreasonable. Yet how often are mediums and the spirits controlling them blamed, because of a relapse of disease upon a patient, even after several weeks or months of good health enjoyed, and generally through the patient's carelessness! Pray, be considerate! "Let wisdom be known of her children!" Thus we have taken the liberty, through our medium, to communicate these few statements for consideration, and we have more to state by and by. Therefore, pray, mortals; let the mediums and the spirits controlling them have a reasonably fair chance, according to the conditions required to assure success in their work, of whatever phase or order it

on the material planel Yours, etc.

Controlling Healers.

Editor of Mind and Matter:

Duty to one who fought with pen and tongue, in defence of the American Republic when the slaveholding oligarchy and their allies sought to destroy it—one who did a giant's work in rallying the masses of England on the side of the free North, prompts me to call attention to the fact that this man, Walter W. Broom, residing at 321 North 8th St., this city, is now trying to dispose of his well selected library, with which to purchase the necessaries of life, he being so stricken with lung disease and defective sight, as to be unable to earn a living. If you can find space for this notice, and your readers would assist him in disposing of his books, it would be an educational method of helping a worthy man who is really unable to provide for himself. His life work in behalf of free thought is a sufficient recommendation to your readers. Respectfully.

THOS. PHILLIPS. 732 Morris St.

Philadelphia, Pa., April 16, M. S. 36, [We know Mr. Brown to be a most worthy man whose life has been devoted to seeking the advancement of humanity through educational methods. Help in the way suggested, or otherwise, will be well and wisely bestowed.-ED.]

A New Proposition to Subscribers for "Mind and

Matter." All persons subscribing for MIND AND MATTER for six months or more will be entitled to one of the following propositions, viz.: I willinform them whether they are obsessed or not, in most cases, who by, giving name and description of the spirit or spirits, whether they are embodied or disembodied, and the cure and prevention of the same; or, will describe their spiritual condition, telling them what phase of mediumship they possess, if any, and the best manner to pursue for develop-ment; or will forward one "Magnetic Treatment" for the speedy relief and cure of disease; or, will give you a brief delineation of character; or, answer three questions pertaining to business. Any person accepting either proposition is required to forward a lock of hair, age, sex, own handwriting, and a note from MIND AND MATTER. entitling them to the same, and three three-cent stamps.

Dr. J. Bonney, Controlling Spirit.
Address all letters to Dr. B. F. Brown, 713 San-

"THEY WHOM THE GODS WOULD DESTROY THEY FIRST MAKE MAD."

We have long looked for some such action as has been taken by the Legislature of the State of Ohio, to prevent American citizens from investigating the subject of Modern Spiritualism, and learning what is true and what false, concerning the future life of man, in the so-called religious teachings of the past and present times. Such legislation as that which we are about to criticise, can serve no other purpose than direct attention to the subject of Spiritualism; for it is manifestly an attempt to interfere with the constitutional rights of American citizens, that no court would sustain or sanction it for a moment, unless lost to all sense of justice or propriety. It is well that a body of men, who call themselves legislators, could be found whose narrow and bigoted prejudices would carry them to attempt such a stretch of legislative prerogatives; for it will show the Spiritualists of this country the real nature of the desperateness of the opposition that they are called upon to meet and overcome-that must be overcome if Spiritualism is not to be outlawed and driven from the land. But to the so-called law, in question. We take the following from the Cincinnati News of April 4th, 1883:

"THE RUSSELL LICENSE LAW.

"The following is the full text of the Russell license bill, which passed, to-day, and is now a law "A bill to provide a license on trades, business and processions carried on in cities of the first grade of the first class, and providing for the enforcement and collection of fines and penalties for carrying on business without license and for other purposes.

"Section 1. Be it enacted by the General As sembly of the State of Ohio, That in cities of the first grade of the first class, no person shall be engaged in any trade, business or profession hereinafter mentioned, until he or she shall have obtained a license therefor, as hereinafter provided.

"Section 2. Any person who shall violate any of the provisions of this act shall be deemed guilty of a misdemeanor, and upon a conviction thereof, shall be punished by a fine of not more than \$1000, nor less than fifty dollars, or by imprisonment for not more than six months, or by both.

"Section 12. The conviction and punishment ment of any person for transacting any business without a license shall not excuse or exempt such person from the payment of any license due or unpaid at the time of the conviction.

"Section 13. Keepers of dance houses or hall rooms shall pay a license of \$300 per annum, or ten dollars per night; provided, however, that no license shall be issued without consent of the

"Section 16. Each keeper of a pawnbroker's or loan office shall pay a licese fee of \$250 per an-

"Section 36. Astrologers, fortune tellers, clairvoyants and seers, etc., shall pay a license of \$300 per annum.

"Section 43. It shall be the duty of all police or other officers clothed with police powers, to enforce the provisions of this act.

"Section 45. This act shall take effect and be

in force from and after its passage.

The persons taxed under this Russell license law are keepers of dance houses and ball rooms, scavengers, intelligence offices, pawn-brokers, billiard and pool room, bowling alleys, peddlers, circuses and menageries, theatres, concert halls, hotels, boarding houses, lodging houses, restaurants, venders of gunpowder and sheoting galleries, livery and sale stables, dancing and riding schools, hacks and vehicles, keepers of race courses and ball grounds, storers of petroleum, street musicians, bill posters, advertising sign painters, &c. &c. It is sufficient to show the nature and extent of this outrage to say that the tax on clairvoyants, mediums and seers, is greater by from one to fifteen times than the tax imposed upon any other business. Could any fact more clearly show the animus of such an enactment. Those, who as legislators, who participated in its enactment, little saw what they had done in thus recognizing clairvoyance, mediumship and seership, as legitimate business callings. Henceforth, in the State of Ohio at least, it will be impossible to deny to persons who are pursuing those several callings the status, of being engaged in the most important business, and even the most useful, if the rate of taxation imposed is any criterion. But those legislative wise acres of Ohio have done more than that; they have sought by the most unjust and irrational method to prevent the exercise of those legitimate and useful callings. If they think they can justify or sustain that position they are mistaken. The people will have something to say upon that point that will not suit these political

We do not agree with the Union Spiritualist Association of Cincinnati, in the position it took

in adopting the following resolution: "Resolved. That the Spiritualists of this city regard the so-called Russell license law just passed by the legislature of this State, as an infamous and unconstitutional act of religious persecution upon themselves, in its taxation of mediums, the

necessities of their religion." Mediumship and its uses has nothing whavever to do with religion or the exercise of religion, and no greater blunder could be made than to base opposition to that infamous act of legislation on such claim. There is no court in the country that will sustain any such position. That law if sume on or before June 1st, 1883. All communidefeated at all must be defeated on the ground of cations in reference to the same can be addressed its intolerable injustice and wrongfulness, and to George R. Moore, 217 East Washington, St., not because it interferes with the exercise or Room 14, Indianapolis, Ind.

or enjoyment of any ones religious rights. It is their civil not religious rites that are outraged by it. Let Spiritualists beware of surrendering the ground of civil liberty which is the only one that will protect American citizens in the enjoyment of every right and privilege. Religion is no part of the law of this land.

EDITORIAL BRIEFS.

WM. H. EDDY is holding seances, with good success, at 254 West 17th St., N. Y. City.

Dr. B. F. Brown has removed to 454 North 5th St., where he will be pleased to receive calls from his many friends.

Dr. W. M. KEELER is now holding seances in Washington City, D. C. P. L. O. A. Keeler has returned there from Frederick, Md.

SOLOMON W. JEWETT, magnetic healer, is now located in Oakland, California, where he is meeting with great success in relieving suffering hu-

JAMES A. BLISS, magnetic physician and developing medium, has removed to 168 Harrison Ave., Boston, Mass. Sittings and treatments daily from 10 A. M. to 5 P. M.

present course of lectures in this city, having discharged her mission in the able manner that so greatly distinguishes her public ministrations. DR. J. C. PHILLIPS, of Omro, Wis., Secretary of

MRS. AMELIA COLBY will next Sunday close her

the State Convention of Spiritualists of Iowa, wishes all the Spiritualists in that State to send him their names and addresses before the first of June, 1883.

Any person desiring the services of A. W. S. Rothermel, medium for physical demonstrations produced in the light, can address till further notice, A. W. S. Rothermel, care of R. Sully, Fillmore House, Buffalo, N. Y.

We will continue our offer to send the paper to clubs of ten for one month for one dollar, and we hope all those who are interested in promulgating the truth will avail themselves of this offer and send in their clubs.

W. L. JACK, M. D., clairvoyant and magnetic physician, informs us that he can be found at his residence, corner of Merrimack and Main Streets, Bradford, Mass., opposite Haverhill Bridge Depot. Post office address always Haverbill, Mass. No notice taken of postal cards. All communications must be accompanied by two 3ct. stamps to insure reply. Notice will be given where office is located in Boston,

MIND AND MATTER is kept constantly on hand at Rush's news stands, Eighth and Race and Franklin and Vine streets, as well as at the post office news stand and the Central News Co.'s corner of 5th and Library streets.

for Onset Bay Camp Meeting, where she will hold her Materializing Seances during the season. It is expected that Mrs. C. E. Whitney, of Brockton. Mass. (a newly developed materializing medium) will accompany her,

J. W. VAN NAMEE, M. D., informs us that he will be located in Bridgeport, Conn., the coming summer, and any person desiring his servces as a clairvoyant or psychometrist can receive attention by enclosing one dollar and three 3-cent stamps and addressing J. W. Van Namee, M. D., Bridge-

Mrs. M. C. Gale Knight, wishes to say to Societies, and those wishing to engage her to lecture at Groves and Camp-meetings, for the coming season, will correspond with her at as early a day as possible. Address Mrs. M. C. Gale Knight, 112 Niagara St., Buffalo, N. Y.

Mrs. O. F. Shepard, of Philadelphia, will answer calls to lecture in towns and villages along the line of the Hudson River and New York Central railroads. Subject: The Moral Power of Spiritualism. Subscriptions taken for MIND AND MAT-TER and copies of the paper sold. Address Mrs. O. F. Shepard, Yonkers, N. Y. Box 65.

MR. F. O. MATTHEWS holds circles every evening except Wednesday and Saturday evenings at his residence 1223 South Sixth St., Philadelphia. Admission 15 cents, Private sittings daily from 9 A. M. to 6 P. M. Terms \$1.00. Mr. Matthews also keeps MIND AND MATTER on sale at his house, and will also take subscriptions for the same.

We have on hand a supply of the "Faraday Pamphlets," which should be read by everybody. Nos. 1, 2, and 3, ten cents each. No. 4, fifteen cents. We also have on hand a large lot of "Rules and Advice," by J. H. Young, including hymns and songs designed for circles-price, fifteen cents. We will supply circles with "Rules and Advice," songs included, for \$1.50 per dozen, post paid on receipt of the money.

GEORGE R. MOORE wishes us to inform the pa trons and subscribers of The Mediums' Friend, that the publication of that paper has been suspended with No. 24. It is his intention to re-

Dr. Wm. B. Fahnestock, Walhalla, S. C., has on hand about 200 copies of his small work upon 'Statuvolence and Its Uses," and makes the following generous offer. Any person sending him one years subscription to MIND AND MATTER, and one 3-ct. stamp, he will send them the book postpaid, and MIND AND MATTER for one year. Address, Wm. Baker Fahnestock, Walhalla, S. C.

Persons who have subscribed for MIND AND MATTER through Charles E. Watkins will please inform us, as he writes us he has lost their names and address. We will promptly send them the paper for the time subscribed for, on being informed as to the particulars. Mr. Watkins has made no return to us of either names or money, but that will make no difference, so far as the friends who have subscribed is concerned.

Wr ask our friends everywhere to send us the names and address of any persons whom they think would take an interest in our publication, and we will send them sample copies at once. The spirit communications that are appearing in these columns from week to week, are worth more than money to those who duly understand the value of spirit teaching concerning the varied experiences of the spirit life,

SPIRITUAL TEMPLE ASSOCIATION.—"In things essential, unity; in things doubtful, liberty; in all things, charity." Baker Hall, N. W. Cor. Broad street and Columbia Avenue. Mr. Walter Howell, inspirational, trance speaker, late from Manchester, England, will, until further notice, lecture every Sunday, at 10.30 A. M. and 7.45 P. M. Morning subject, "There is corn in Egypt;" evening subject, "The Spiritual World and the nature of its punishments. For further particulars, see Public Ledger. The public cordially invited.

WE are pleased to learn of the progress and success of the new Spiritual organization in Philadelphia, "The Spiritual Temple Association." The place of meeting, Baker Hall, Broad and Columbia avenue, (entrance on Columbia Ave.,) is one of the most pleasant halls in the city, and is well filled both morning and evening, evidencing the interest the people are manifesting in searching for the truth. Mr. Howell's services have been secured for the month of May, and those who desire to hear truth—the naked truth -presented from the spirit side of life, will do well to attend each meeting. Subjects of discourses will be announced in MIND AND MATTER and also in Public Ledger,

DR. B. F. Brown, of Lewiston, Maine, clairvoyant, test, trance and healing medium, has taken rooms at 454 North 5th St, Philadelphia, Pa., where he will receive patients to treat. Give clairyoyant test sittings and hold developing circles. Patients visited at their residences if required. Also treated by mail. Accommodations for patients visiting from out of the city. One of his principal phases is the treatment for obsession, MRS. JAMES A. BLISS, will leave Boston June 1st | his guide (Dr. J. Bonney) having had remarkable success, through him, in the treatment of such cases. We advise all who are afflicted in such a manner, to call on or consult with him. Testimonials can be furnished of the many remarkable cures which have been effected through his organism. Office hours 10 A, M. to 8 P. M.

> DR. ABBIE E. CUTTER of Wicket's Island Home is giving a course of lectures to the ladies of this city upon Physiology and the Laws of Life and Health, in City Institute Hall, eighteenth and Chestnut streets. She is also treating patients at 1107 Girard Street, where all letters can be addressed during her stay in Philadelphia. She expects to return to the Island Home early in June. Arrangements can be made with those who wish to visit the home to regain health, or for those who wish to develop their spiritual gifts. One of the best materializing and test mediums in the country is expected to be at the Home during the summer for the purpose of making conditions for the spirit world, to experiment and do whatever they may be able to do, when their directions are fully executed, as they will be as far as possible the coming season. The Electro-Medicated Amulet and Belts can be obtained of Mrs. Cutter, while in the city, or will be sent by mail from E. Wareham, Mass.

Spiritualists and Liberalists.-Meeting of the Michigan State Association at Flint, April 27, 28, and 29th, 1883.

A meeting was called at Grand Rapids, March 16, 17 and 18th last, as the Annual Meeting of the State Association of Spiritualists and Liberalists. For reasons that cannot well be explained in the limits of a circular, the meeting failed wholly and entirely to represent the State Association. It was not called to order as a meeting of the Association, no record was made of it as such, and it elected no officers. The meeting took the form of a conference, during which a number of persons formed a distinctively Spiritualistic organization, as, of course, they had a right to do.

Without a full knowledge of these facts, many persons may suppose that the State Association held its annual meeting, formally resolved to disband, and that a new organization sprung up on its ruins. Such is in no sense the fact. The organization has neither committed suicide nor peen assassinated. The most that it has suffered is a lapse in its annual meeting. It is entirely competent for the members of the Association now to meet and elect officers, and go on with the work.

For this purpose, at the request of many friends. I hereby give notice that there will be a meeting of the State Association at Flint, in connection

with the Local Society there, on Friday, Saturday

and Sunday, April 27, 28 and 20th.

The membership of the Association consists: 1st, of the original incorporators; 2d, of the officers and missionaries; 3d, of delegates from local societies. But all persons in attendance in sympathy with the objects of the Association will probably be recognized as members, as has been the custom heretofore. All local societies in the State are requested to appoint delegates.

The local society and friends at Flint will make every effort to make the meeting a pleasant and successful one. Mrs. Thos. Wolcott, Mrs. R. Connor, Mrs. S. C. Allen, and Messrs. J. W. Cronk ane D. Terbush have been named as a local committee of reception,

Letters of inquiry as to accommodations, etc... may be addressed to Mrs. S. C. Allen, Secretary of the Local Society, at Flint.

Rev. Chas. A. Andrus, J. H. Burnham, and Mrs. C. Fanny Allen are engaged as speakers, and other speakers will be in attendance. Henry B. Allyn, the well known physical me-

dium, is also expected.

S. B. McCracken, Secretary.

In Memoriam.

Ralph J. Shear, materializing medium, aged 26 years, passed away by consumption at his residence in Dalton, Mass., on the 19th of April.

Still Screams!

The Saratoga Eagle, a popular and fearlessly rogressive watering-place weekly; unique, didactic, intensely original, salient and sparkling, brilliancy and brevity combined, worth ten times its cost to anybody anywhere who reads and thinks, and has brains to profit by information and instruction. It is enlivened with splendid stories, edifying and enjoyable contributions on the issues and problems of the century, earnest and outspoken editorials, pungent poetry, sprightly and brilliant fashion gossip, banquet or fun, mysterious disclosures, philosophical comment and local laconics, and the novel and immensely popular feature known by the taking title of screaming / Best advertising medium in Saratoga; rates, one cent a word, half rates each subsequent insertion. Send one dollar and get the Eagle a year, 25 cents for three months, or 3-cent stamp for specimen copy. Address,

John Johnson & Co.

Saratoga Springs, N. Y. The Saratoga Eagle has more life to the square inch than any other paper in the country. - Unionville New Century. Enclosed find a nest egg for your Engle, \$1. Your support of free and general education is most praiseworthy.-Ned Bunlline. The Eagle is a fearless bird, and a proud representative of American soil and principles.—Claysville Sentinel. John Johnson, formerly city editor of the Times, just lets the Eagle scream. He says the enterprise is a financial success as everybody knows it is a complete triumph in other respects. Our quondam attache is a brilliant paragraphist. -Troy Times.

A Generous Offer

To any person who sends me two dollars for one years subscription to MIND AND MATTER, I will give one ticket to attend one of my seances. This offer to hold good for any place I may be in.

CARRIE M. SAWYER.

C. H. PHILLIPS, M. D., And MAGNET HEALER

St. Louis, Mo.

128 North Main St., (Room 9,) Providence, R. I.,

Dr. Phillips is performing many remarkable cures of Scrofula, Catarri, Maiaria, Piles; Lung, Liver and Female Dis-eases,—all chronic cases. Any person sending full description of case and condition of bowels, accompanied by \$2.00 and six 3ct. stamps, will receive medicine for two weeks by

FOR SALE CHEAP

Two very desirable lots in Egg Harbor City, N. J. One hour's ride from Philadelphia; climate salubrious; on line of Camden and Atlantic Railroad, and in close proximity to a navigable river. Lot No. 23 in Block 315 and Lot No. 3, in Block between Baltimore and Bremen avenues, 18000 square feet and free from all incumbrances. Apply to S. HANT-MAN, Wheeling, W. Va., or to office of Mind and Matter, 713 Sansom Street, Philadelphia, Pa,

PRINTING

Special attention paid to all kinds of Printing for Mediums.

Cards, Circulars, etc. Ordes by mail will receive prompt attention. moderate.

GEO. N. HOLTZ, 725 Sansom St., Philadelphia, Pa.

SEND ME ONE DOLLAR BY MAIL,

And I will send you five boxes of my Anti-malarial Liver Renovator Pills. They never fail to kill all forms of malarial germs, purge the liver, cleanse the stomach, clean out the bowels, and kill every vestige of poison in the blood, Address.

W. PAINE, M. D.,
5-29

250 S. Ninth Street, Philada., Pa.

DEVELOPING CIRCLES.

Every MONDAY and THURSDAY evening, at 525 South-Eleventh Street, Philadelphia, Pa. 5-28

QUARTZ GOLD MINES.

TO INVESTORS.

THE EXCELSIOR CONSOLIDATED MINING COMPANY (Near Columbia, Tuolumne Co., California,)

Chartered Capital, \$750,000. In shares of \$10 each-full paid and non-assessable. Incorporated Nov. 30, 1881.

Offers an allotment of 5,000 shares of working capital, at the nominal price of one DOLLAR PER SHARE, or ten per

These mines are situated near the north bank of the South Fork of the Stanishus River, next west of and adjoining the celebrated Riverside Mines and Mill, recently purchased by Ex-Senator Sharon, and Senator John P. Jones, of Nevada, and others, for the sum of about \$100.000. On the two claims of 1500 feet each, owned by the Company, there are two shafts, one sunk to the depth of 115 feet, all the way down in rich milling ore, running from \$50 to \$240 per ton and the other 52 feet, striking a heavy body of ore with indi-

cation of great increase in quality, at a lower depth. There is upon the mine, a Steam Pump of 6900 gallons per hour capacity.
Shares are offered at this Bed-Rock price, for the purpose of opening up the Mine to a greater depth, and to erect (at first) a 5 stamp mill, and for other necessary machinery.

Shares non-assessable, and therefore subject to no future call. Company free of debt and title indisputable. Allotments from 25 shares and upwards. Remittances may be made by post-office money orders on Columbia, California. Registered letter or draft on San Francisco.

Address, Columbia, Cal., April 10, 1883,

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GOOD EVENING, SIE:—Speaking without arrogating anything to myself, I do not think that any person of modern times was more deeply absorbed in antiquarian lore than myself. You will find in August Wilhelm Von Schlegel's tragedy of "Arion," all the mythological allusions made by Æschuylus in his "Prometheus Bound." He was one of the greatest Sanscrit scholars that ever lived, and was thoroughly versed in the analogies between the Sanscrit and Greek languages. He demonstrated clearly that the ancient Egyptian virgin, Isis, with the infant god Horus on her breast, and the symbols of the Isiac religion were identical with the Christian Virgin Mary and the infant Jesus. Much of this I have learned in spirit life. This I give you now. What I learned in the mortal life will follow after-

In the library called after me, the Colbertine, about one hundred and forty miscellaneous manuscripts bearing upon the first knowledge concerning the Gymnosophists of India, in the times of Alexander the Great and Ptolemy Philadelphus. These go to show that the Gymnosophists were fire worshippers. Among them are manuscripts relating to what was communicated to you by the spirit of Calanus, and to what will be communisated to you by another spirit who has not yet controlled the medium, whose body was burned at Athens in the reign of Augustus Cæsar. After the teachings of the Gymnosophists, the Essenes and Gnostics composed the originals of the Christian Gospels and Epistles, which were afterwards parodied as composing the New Testament. This will be demonstrated to you by the spirit of Euthalius, who will communicate with you at the earliest day possible. He lived at Alexandria in 485 A. D. He will make this point clearer than I can possibly do.

The next point I shall mention, as demonstrated by those manuscripts, dates about 560 to 580 A.D., and is contained in the writings of Moses Chorensis, who first became popular in Armenia, and who fully proves that, in his day, the Armenians were Parsees or fire worshippers, and that they adhered to the doctrines of the Gymnosophists combined with the Platonic and Pythagorean philosophies of Apollonius of Tyana. And he shows that about A. D. 280, and perhaps before that date, these Armenians inscribed upon the marble throne (not chair) at Adulis, their doctrines and belief, in contradistinction to those of the people now known as Abyssinians, the latter being the doctrines attributed to Ishmael, the supposed son of Abraham. They made that inscription at that point in order to convert the Abyssinians to the teachings of Apollonius, which proved fruitless. There is a paragraph still extant, of the writings of Moses Chorensis, that shows that all the learned have made a mistake about the nature of that inscription, but its suppression was ordered by the Council of Nice. It is still in the Vatican Library at Rome. This parat Adulis had no relation to Ptolemy Energetes, but was erected to commemorate the exploits of an Asiatic king named Hannes or Jannes. You will not find him mentioned in any English biography, and if at all, it will be in some other

Following this we will have to skip from the sixth to the twelfth century, to the days of Cyrillus Lucaris, patriarch of Constantinople, and there we find the commencement of the Targums in the Codex Alexandrinus, now in the Royal Library in London. The manuscript to which I alluded, shows that Eusebius of Casarea fully understood these various tongues, and the combination of the Targums of Jonathan Ben Uziel, Aquila and others, with the writings of Apollonius of Tyana, called the Pauline Epistles, about A D. 265, to conceal their origin. These matters were fully dwelt upon by Eusebius, which shows that the Armenians constructed, out of all these. what is now called the Codex Alexandrinus. The proof of this fact is still to be found in some of the towns of Samaria and Messopatamia, in the Vatican Library at Rome, in my collection of manuscripts in Paris, and in the paintings of Murillo, who painted a Jesus according to the Abyssinian idea of that God, and represented him as an African. By a thorough investigation of the facts related by Belzoni, concerning the statues of Apollonius that he saw in Upper Egypt, you can reach a demonstration that Apollonius was the Jesus Christ of to-day.

I examined all these things thoroughly; and according to a modern writer, Lamartine, you will find the most positive proof that the Christian religion is a fraud. You will also find proof of this among the Maronite Brethren in Syria, and also in the Indian Archaeological researches of Sir William Jones. But I rest my statements mainly upon what I have learned from a man with whom I have become acquainted in spirit life I mean Von Schlegel. He will complete what I have left unsaid. I am Jean Baptist Col-

We take the following concerning Colbert from Chamber's Encyclopædia.-En.

"Jean Baptiste Colbert, minister of the finance to Louis XIV., was born at Rheims in 1619, and served his apprenticeship in a woolen-draper's shop. He afterwards went to Paris, where his talents introduced him to Mazarin, who soon employed him in most important affairs of state. On his death bed, Mazarin warmly recommended Colbert to the king, who, in 1661, appointed him controller general of finances. Colbert, who found the finances in a ruinous condition, immediately began his reforms. Fouquet, the superintendent under Mazarin, was found guilty of impoverishing the state by his maladministration, and imprisoned for life. Colbert next instituted a council of finance and a chamber of justice, to call to account the farmers of the state-revenues, who ism; and Neo-Platonism was finally merged in were forced to yield up all the resources of the crown, of which they had fraudulently possessed themselves. The debts of the state Colbert also reduced by arbitrary composition. So complete and thorough was the change which Colbert effected, that in twenty years the annual revenue had arisen to one hundred and sixteen millions of livres, of which twenty-three were spent in collection and administration; whereas, when the management of finances was entrusted to him, | in regard to the import of the manuscripts to | We sent our brothers,

the revenue amounted to only eighty-four millions livres, and fifty-two millions were absorbed in its collection. Colbert did not remain satisfied with being a monetary reformer, but in various ways developed the industrial activity of the nation by state support. Commerce was extended, roads and canals-including that of Languedocwere made. He organized anew the colonies in Canada, Martinique, and St. Domingo, and founded others at Cayenne and Madagascar. Made minister of marine in 1669, he found France with a few old rotten ships: three years later, she had a fleet of sixty ships of the line, and forty frigates. Colbert improved the civil code, introduced a marine code of laws, as well as the so-'called "Code Noir" for the colonies; and statistical tables of the population were first made out by his orders. While attending to material interests, he did not neglect the arts and sciences; all men of learning and genius found in Colbert a generous patron. The Academies of Inscriptions, Science and Architecture were founded by him. In short Colbert was the patron of industry, commerce, art, science and literature—the founder of a new epoch in France. Nothwithstanding the ingenuity of Colbert, the unbounded extrava-gance of his master, led him to raise money in ways objectionable to his reason, and to maintain war taxes in time of peace. He died the 6th of September 1683, bitterly disappointed, because his great services were but illy appreciated by the king. The people enraged at the oppressive taxes, would have torn Colbert's dead body in pieces, but for the intervention of the military, and his burial by night. Because he had brains without birth, he was vexed and persecuted, both in private and public life, by those who, having birth, lacked brains."

[We take the following additional information concerning Colbert from the Encyclopædia Britannica.-ED.]

"Even ecclesiastical affairs, though with these he had no official concern, did not altogether escape Colbert's attention. He took a subordinate part in the struggle between the king and Rome as to the royal rights over vacant bishoprics; and he seems to have sympathized with the proposal that was made to seize part of the wealth of the clergy. In his hatred of idleness, he ventured to suppress no less than seventeen fetes, and he had a project for lessoning the number of those devoted to clerical and monastic life, by fixing the age for taking the vows some years later than was customary. With heresy he was at first unwilling to interfere, for he was aware of the commercial value of the Huguenots; but when the king, under the influence of Madame Maintenon, resolved to make all France Catholic, he followed his Majesty and urged his subordinates to do all they could to promote conversions.

"In art and literature Colbert took much interest. He possessed a remarkably fine private library, which he delighted to fill with valuable manuscripts from every part of Europe" [And Asia, too.] "where France had placed a consul. He has the honor of having founded the Academy of Sciences (now called the Institute of France), the Observatory, which he employed Perrault to build and brought Cassini from Italy to superintend, the Academies of Inscription and Medals, of Architecture, and of Music, the French Academy at Rome, and academies at Arles, Soissons, Nimes, agraph shows that the throne or judgment seat | and many other towns, and he reorganized the Academy of Painting and Sculpture which Richelieu had established. He was a member of the French Academy; and one very characteristic rule, recorded to have been proposed by him, with intention of expediting the great Dictionary, in which he was much interested, was that no one should be accounted present at any meeting unless he arrived before the hour of commencement and remained until the hour for leaving. In 1673 he presided over the first exhibition of the works of living painters: and he enriched the Louvre with hundreds of pictures and statues. He gave many pensions to men of letters, among whom | that the Semitic colonies in Africa were originalwe find Moliere, Corneille, Racine, Boileau, Huet and Varillas, and even foreigners, as Huyghens, Vossius the geographer, Carlo Dati the Dellacruscan, and Heinsius the great Dutch scholar. There is evidence to show that by his munificence he hoped to draw out praises of his sovereign and himself; but this motive certainly is far from accounting for all the splendid, if in some cases specious, services that he rendered to literature, science and art."

Such is a too brief and meager account of this truly great man, whose spirit returns and gives that remarkable communication. That he was a very learned man as well as a great one, his invaluable collection of ancient manuscripts, now in the Royal Library of Paris, sufficiently indicates. The reference of this spirit to the literary labors of Von Schlegel is especially pointed, in relation to the analogies between the Egyptian virgin Isis and her child Horus and the Virgin Mary and her child Jesus of the Christian Church; as also the analogies between the emblems of those two religions. As to which was the imitation and which the model, the great antiquity of the Isiac religion leaves no doubt. As we have never read the works of Von Schlegel, we do not know how fully he treats of the questions to which the spirit refers. But when we come to what he says about the one hundred and forty manuscripts in the Colbert collection which relate to the doctrines and philosophy of the Gymnosophists of India, from 400 to 250 B. C., we come to a matter that admits of positive historical proof The Gymnosophists were undoubtedly worshippers of fire, as the emblem of the Sun, which was the central foundation of all religions.

As we have fully shown, in our previous criti cisms of other spirit communications, the Gymnosophists gave rise to what was known in Syria as Essenianism; Essenianism was merged in Gnosticism; Gaosticism was merged in Neo Platon-Christianity. Thus we may readily see that Christianity, so far from having any originality about it, was but the latest modification of Oriental nature-worship, and no more divine than the source from which it flowed through so many modifying channels. But, so confident are we that the spirit of Colbert states what is the fact | On an occasion, the nation of the Boja,

which he alludes, as treating of Gymnosophism and Gnosticism, that we do not hesitate to challenge the refutation thereof. When he refers to Euthalius as a spirit who will confirm what he says about those manuscripts, and the fact that the Christian Gospels and Epistles are nothing but parodies upon the more ancient Gnostic Gospels and Epistles, he leaves no room to doubt that what he says of those manuscripts is true. At this writing Euthalius has communicated through Mr. James, and testifies positively to that fact.

Even more significant is the reference of the spirit to the manuscript writings of Moses Chorensis, as establishing the fact that as late as 560 to 580 A. D. the people of Armenia were Parsees or Sun worshippers-their religion being a combination of Gymnosophism, and Grecian philosophy. But most significant of all, is the spirit's statement that the writings of Moses Chorensis, show that the inscription that has been obliterated on the marble throne at Adulis, placed there about 280 A. D., or earlier, was inscribed thereon by Armenian priests, to record the doctrines and teachings of Apollonius of Tyana, to which they adhered. It is little less significant that on the authority of the manuscripts of Moses Chorensis, that the spirit of Colbert should state the fact that the historical portion of the inscription of the Adulian marble does not relate to Ptolemy Euergetes as has been almost universally supposed; nor to an Abyssinian king as some suppose; nor partly to Ptolemy Euergetes and partly to an Abyssinian king; but that it relates wholly to an Asiatic king named Hannes or Jannes, as the spirit gave it. We have examined this part of the spirit's statement with the greatest care, and feel justified in maintaining its substantial correctness against the most searching criticisms of the learned world.

Having sought in vain for any clue to any Asiatic king who might have invaded Africa and pushed his conquests far inland on that continent, we were induced to examine the history of Abyssinia, with the following result. In the Dictionaire Universelle of the 19th Century, by P. Larousse under the title "Ethiopia," we found the following information which we translate from the French:

"A second list of thirty-one names, which have been reduced to fourteen and to ten, is terminated by the two brothers Ela Abreha and Assheha, who reigned conjointly, and under whom Abby Salama (Frumentius) introduced Christianity into Ethiopia, (after 330 A. D.) They were both Christians, and, according to another tradition, founded the city of Axum, (in Abyssinia), which is disproven by the testimony of foreign historians. The names of these kings cannot, in greater part, be explained by the Gheez language, and belong to a tribe other than that which spoke the Gheer tongue. From different indications, but particularly from the language and character of the writing, it may be concluded with certainty that the Semitic tribe and the family of princes which founded the Christian kingdom of Ethiopia, having Axum for its capital, must have emigrated from Southern Arabia. At what epoch did this engigration take place? We cannot say, but it is reasonable to believe that it was in the time of Salomon. Of the titles of king of Axum and of Himiar which the kings bore in the inscriptions collected by Salt and Ruppell, it results that the kingdom comprised the southern part of Arabia and Abyssinia, and it is probable ly subjugated by the southern Arabians, since that with time the residence of the sovereign was transferred to Axum, and Himiar was then only a province of the empire of Axum until it entirely disappeared. If such has been the course of events, the names of these kings belong to the language of southern Arabia rather than to that of Ethiopia. Finally the scant agreement that the Greek inscription of Aizanes, collected by Salt, and the Ethiopian inscription of King Tarzene, collected by Ruppell, have with the great Greek inscription of King Ptolemy Euergetes at Adulis, proves that the empire of Ethiopia, upon assuming a new splendor, profitted by the civilization of the colonies which were founded on the coast of Ethiopia, under the reign of Ptolemy and that he appropriated the inheritance of it Besides the ancient Abyssinian coins found until the present time, and which have not been deciphered in a satisfatory manner, seem to have been struck by the aid of foreign artists; at least it is a question whether the Ethiopian sovereigns of the Middle Ages struck any coins."

From this account of Ethiopic or Abyssinian events, it would appear that an Asiatic or or Semitic king had at one time held control of the Ethiopic empire, the imperial capital of which was the city of Axum. The writer of this account seeks to establish the fact that this Asiatic domination in Africa, was the result of an invasion by southern Arabs, and refers to the names of the two kings Ela Abreha and Assheha, who reigned after 330 A. D., and were Christians. Be this as it may, it is very certain that there was a much earlier Asiatic domination in Ethiopia, of which the Axomite king Aizanes was the most prominent character, if not the original invader. Now the name Aizanes is not Arabic at all, but is either Greek or Armenian, thus showing that there was an early Asiatic Greek or Armenian domination in Abyssinia. We think this is sufficiently shown by the following translation of the Greek inscription found by Henry Salt, F. R. S., as it is given in his "Voyage to Abyssinia and Travels into the Interior of that Country," Philadelphia and Boston edition, page 318:

"(We) Aeizanas King of the Axomites and of the Homerites, and of Raeidan, and of the Æthiopians, and of the Sabeans, and of Zeyla, and of Tiamo and the Boja, and of the Taguie, King of Kings, son of God,

the invincible Mars-having rebelled.

Saiazana and Adephas to make war upon them; and upon their surrender, (our brothers) after subduing them, brought them to us, with their families: &c. &c.

In grateful acknowledgement to him who begat me, the invincible Mars, I have dedicated to him a golden Statue, and one

of Silver, and three of brass, for good." It must be very evident to the reader that the Acizanes of that inscription, while he was King of the Axomites, was a Greek and not an Arabian or an Abyssinian monarch, as Christian writers have sought to establish. Otherwise why this Greek inscription, and why this dedication and erection of golden, silver, and brazen statues to the Grecian god Mars? This fact established beyond all question, we are prepared, by the light of Colbert's communication to solve the riddle. not of the Sphynx, but of the Adulean inscription discovered by Cosmas Indicopleustes in the sixth century, which until now has never had any rational or consistent explanation. We are told by the spirit of Colbert that the Adulean Greek inscription did not relate to Ptolemy Euergetes, a Greek Egyptian king, but to an Asiatic Greek-speaking king, and that his name was Hannes or Jannes. The question arises as to who this king can have been. In the inscription at Axum, he is called Aiezanes which, as we will show, was pronounced Hannes in the Ethiopian tongue. In our search for some clue to the country of this Aiezanes, we came across the following name of an Asiatic city, which we think throws a flood of light on that point. We were accidentally led to take up a little used work, entitled "National Cyclopædia," and there found the following article under the head of "Aizani":

"Aizani or Azani, according to its modern name Tchafter-Hissar, a city of Asia Minor, in the ancient province of Phrygia, about nine hours journey from Kutakia. It is mentioned by Strabo as one of the places of Phrygia Epictetus. Nothing is known of its history, and its existence had been almost forgotten until recently, but, owing to its baving been visited by travellers and artists, the numerous remains of extensive edifices have given it an archeological interest. Lord St. Asaph was the first who communicated any intelligence respecting these ruins, (1825) which were visited about the same time by Count de Laborde, and somewhat later by Major Keppel; but it is to Charles Texier, the architect, who, just after completing his studies in Italy, was sent out by the French government to Asia Minor, about 1834, that we are indebted for an accurate artistical description of them.

"The first building that attracts notice on anproaching the place is a temple, which being raised on a considerable eminence, forms, like the Parthenon at Athens, a conspicuous object from a distance, and commands the rest of the town. The eminence on which the temple at Aizani stands, forms an elevated platform or terrace cut out of the hill. The temple, which appears from inscriptions to have been dedicated to Jupiter of Aizani, is more than half destroyed, little more remaining than the columns of the north and west sides, and the corresponding portions of the cella. We may briefly describe it technically as being Ionic, octastyle, pseudodipteral, with fifteen columns on its flanks. Its general dimensions, including the broad socle on which it is raised, are 121 by 72 feet. The whole is constructed of white marble and the columns 31 feet high are each of them wrought out of a single block."

We thus see that before the time of Strabo, who lived from B. C. 60 to A. D. 24, the Greek city of Aizani had attained especial importance as a Phrygian place. The ruins still existing there show that it was the centre of a high state of Grecian cultivation and refinement. That such a city should have received no historical mention, is one of thousands of circumstances which shows that there has been a systematic suppression, from the time of Eusebius of Ciesarea and the first Council of Nice, of all historical information that could by any possibility throw light upon the real nature and origin of the so-called Holy Scriptures. The perfect analogy, if not identity, of the names Aizanes and Aizani, shows that the king of the Axomites was of Phrygian, Armenian, or Messopotamian descent, if not nativity, the inhabitants of those countries affiliating in language, manners, customs and interests. We will demonstrate, we think absolutely, by the means of Adulean inscription that King Aizanes of the Axum inscription; is the same king whose exploits are commemorated in the former inscription, and that his country was not Egypt or Abyssinia, as has been wrongly supposed and contended for by all authors who have written upon this, as it now proves, most important subject.

The reader will pardon us for again producing, in this connection, the following account of the Adulean inscription, as given in the Nouvelle Biographie Generale under the title "Cosmas." In speaking of the writings of Cosmas, M. Lejean therein says, as we translate him from the French:

"Of all these works, the 'Christian Topography' alone has survived. It was for the first time given entire by Montfaucon (Coll. des Peres et ecrivains grees, t, II, 1700) according to a manuscript of the tenth century existing in the Florentine Library, where Bigot had had occasion to consult it, and to borrow from it some extracts in relation to India, Ceylon, and the famous inscription of Adulis, the most curious monument of the ancient geography of Africa. Cosmas transcribed it at Adulis, an Egyptian port on the Red Sea, where it ornamented a throne or seat before which those condemned to death were executed. After a long paragraph in which are mentioned the campaigns of Ptolemy Evergetes in Asia Minor and the regions of the Euphrates, there is a gap showing mutilations or wearing away, a gap followed by a perfect text intact, of which we give the transla-

[Continued on the Third Page.]